

Added April 1992

A cōpa=
rison betwene
the Olde leat-
nynge & the
Newe,

C Translated out of latin
in Englysh by Will-
iam Turner.

Pynted in Howthwarke
by me James Nicollō.
Anno, 1537.

1537.

The contentes of this boke.

Of the sacramentes.	Offastynge.
Of penaunce.	Of the difference of dayes.
Of confession.	Of prayer.
Of satisfaccyon.	Of vowes.
Of frewyll.	Of counselfes.
Of sayth and woxkes.	Of matrimonyn.
Of merites.	Of bisshoppes.
Of synne.	Of ceremonies.
Of þ worshippynge of sayntes.	Of mans traditions.
Of the supper of þ Lord.	Of councells & lawes made by a multitude
Of the choyse of mea- tes.	of bisshoppes gathe- red together.

To the reader.

Some ther be that do defye
All that is newe, and euer do crye
The olde is better, awaye with þ new
Because it is false, and the olde is true:
Let them this boke reade and heholde
for it preferreth þ learnyng most olde.



43.
10. 10.
481.

Unto the reader.

Urbanus Regius to a certayne
frende of his, wylsheth CHRIST oure
ryghteousnesse.

Van our sauour in the fyfth
of Marke had caste out of a
man an vncleane sprete, the
Jewes were astonyed, say-
enge: what new learnyng
is this? It was thought new
to those wretches for lacke of knowlege of
scripture: which of all thynges was oldest,
that is to saye the Gospell, the which was
longe tofore promysed by the prophetes in
the scripture, of þ sone of God Iesu Christ.
The same thyng was sayd to Paul, whan
he preached Christ at Athene: they toke him
þ led hym to Marcis strete, sayenge: May
we not knowe what new learnyng this is,
that ye teach: for ye brynge in to our eares
new thynges. Was the teachyng of the A-
postles (I praye you) strayght waye new,
because it was thought new to the proude
gentyless swellynge and bounde with theyz
carnall and fleshly wisedome: Euen such
lyke thinges in these later dayes, do they al
suffer: which teach purely the Gospel of the

A. ii.

Unto the reader.

gracious fauour and glory of God. Which
do not abuse þe wozde of euerlastynge truth
for auantage: but as it were of sincernesse,
but as it were of god, so speake we by Christ
in the syght of God. This is the new doc-
trine (saye our aduersaries) lately deuysed &
forayshed in the shoppes or workhouses of
heretikes. Let vs abyde styl in our old fayth
Let the holynesse of our fathers, the autho-
rite of the coucels, the consent of the longe
tyme & so many ages, holde vs in þe wayes
of our fathers. Let the heretikes go & shake
theyr eares, wþ theyr new learnyng, which
spronge and rose vp of late. Those thynges
which we teach came not all from Christ
and the Apostles by wrytynge, neverthe-
lesse they came by a faythfull reuelacyon, &
shewynge vnto vs. To whom I wyll an-
swere none otherwyse then Christ answe-
red the Saduces: Ye erre (sayeth he) and ar
ignoraunt in the scripture. And wolde to
God that I myghte purchace and obtayne
so much equyte of a braynlesse kynde of me
as one heythenn man sheweth to another:
that is, þf they wolde fyrist heare the cause
or matter, and then afterwarde (þf it please
them) condemne hym that is accused. Now
they condemne innocentes without any

Unto the reader.

hearpnge of theyr cause . And they crye vnto vs which defede þ wozde of God wþ no-
thyng but galowes , ropes , and fyre , not
witesafyng vs the leest corner of the catho-
lyke church . In so much that I wonder of
what sprete they be of . ffor that gentle and
pleasaunt sprete of Christ , the which fedeth
the mysticall body , seketh for the health and
not for the destruccyon of them that erre .
Charite the frute of the holy goost (as the
apostell sayeth) doth thynke none euell , but
is glad and reiopceth with the trueth , bele-
ueth all thynges , trusteth all thynges . Su-
rely they that set asyde the blynde iudge-
ment of the affeccyon , and loke earnest-
ly vpon the matter , iudge otherwyse of
vs . ffor the olde aūcient fathers dyd never
knowe or heare tell , of the moost parte of
those thynges , whiche oure condemners do
teache : then ye maye be sure that theyr lear-
nyng ought not to be reckened for olde lear-
nyng and apostolicall . furthermore not
euery thyng that the olde fathers wrote
sauoureth of the syncernesse and purenesse
of the sprete of the Apostles . Certayne thy-
nges which were devised with in these fourte
hundreth yeares , yee rather euен of late
haue bene receaued by and by of them , as

A. iii.

Unto the reader.

soone as they were made , namely this is
theyr learnynge and so olde that they desyre
for this, that the Gospell almoost shulde be
cast awaye, and cosited as a new teachyng
and learnynge. Therfore I wolde that they
shulde knowe and understande that we do
teache and preache the olde and the trewe
heauenly doctryne of the sprete: that is the
gospell of god. The greate mystery of holy-
nesse and godlynesse that god was declared
in the fleshe, was iustified in sprete , sene of
the angelles, preached to the gentyles, that
cōfidence was geue to him in the worlde,
& was receaued in to glory. What saye you
be these newes : God dyd predestinate vs þ
he myght chose and purches vs to be his sō-
nes , by Christe Jesus in his owne selfe, ac-
cordyng to the pleasure of his wyl, that the
glory of the grace of God myght be praysed,
whereby he made vs welbeloued , thoroþe
his welbeloud, by whome we haue redēpcion
thoroþe his bloude, for geuenesse offynnes
accordyng to the ryches of his grace: This
was the fathers counsell vpon vs, before the
begynnyng of the worlde, that he shuld saue
vs, and calle vs with an holy vocacion, not
accordyng to our workes, but accordyng to
his purpose and grace, whiche is geuen vn-

Unto the reader.

To vs thowowe Jesus Christ before the ente-
lasting times, but it is opened and declared
nowe, by v appearing of our sauour Christ
which put deathe away and hathe thowowe
the gospel brought forth the lyfe into lyght
and mortalite. The which thyng seyng that
it was promysed so longe ago by the prophe-
tes at the comauement of the holy gooste
and nowe published thowowe al the coastes
of the worlde, howe dare they for shame call
it newe learnyng: Leasse you wycked men
and staunche your blasphemyes geue glory
and prayse with vs unto god: and embrase &
loue (as ye ought to do) the mysteries of the
truthe with deuoute myndes, leste ye be in-
durate and made harde harted of god, with
the reprobate and castawayes: the which be-
leue not the truth, but alowe vnyghitous-
nesse. The are is layed at the roote of the
trees. Wherfore I dodynge the offyce of a
christen brother, haue made a comparyson
betwene the newe learnyng and the olde,
whereby deare brother thou maye easely
knowe whether we are called worthely or
vnworthely the preachers of newe learnyng.
ffor so dyd they call vs of late, scornynge
and of a contempte, and you despred of

A. iiiii.

¶ Of the sacramentes.

me to know what I thought best to answer
to these braynes and madde fellowes. The
which thynge seyng that it can not be ex-
pressed in an epystell : I thought it beste to
bestow a few houres in thys matter, in these
dayes called fastyngam , in latyn carnis
priuum, whiche hath the name of þ takyng
awaye offleshe. In the which dayes after þ
maner of the gentyles and heþthen men,
they vse uncomly playes and games. Take
in good worth the labour of your frende.
Fare ye well, and to God for me a synner.

pray

¶ Of the sacrametes. The new learyng.

It is ynough and suffycient to receaue þ
sacramentes effectually and with frute to
haue no stoppe nor let of deadly synne: And
ther is not requyred in a man a good mo-
tion within hym whiche receaueth them,
whereby of a congruence or of worthynes
he maye deserue grace: for the sacramentes
braynge grace with them of the worke that
is wrought by them, or by the worke it self:
that is to saye bycause the worke is shewed
& mynistred as a sygne or a sacramet. Thys
sayeth þ master of sentece, in the .iiii. boke in
the fyft distinction. By the doctores.

¶ Of the sacramentes.

¶ The olde learnynge.

The gospel witnesseth þ we be saued not
by an holy sygne , but thorow fayth. Gene.
xv. Abraham gaue credence & beleued God
and that was reckened to hym for ryghteous
nesse. Rom. iiiii. Rom. x. If a man beleue fro
the harte he shalbe made ryghteous. He say
eth not:that with the body an holy spyne is
taken vnto ryghteousnesse. Also Abacuc. ii.
and Roma.the fyfth. The iuste shal lyue by
his fayth. He sayeth not:he shal lyue by the
sacramentes . It followeth therfore after þ
olde learnynge , that fayth is necessary to
be had in hym that receaueth the sacramen
tes with frute.

¶ Of penaunce the new learnynge.

A mans wyll onely naturally (doynge þ
lyeth in hym) maye dispose it selfe to the re
ceauynge of grace, by an acte confirmable
vnto ryght reason, þ which is morally good
Also a mans wyll in puttynge awaie a stop
or let, that is the purpose of deadly sinne, of
a good motion drawn out offredwyll, may
deserue the fyfth grace of a congruence. In
the seconde boke of þ master of sentence þ
xxv.distinction. What meaneth this lea
A.v.

¶ Penaunce.

nyng els, but that (as Pelagiis sayeth) the begynnyng of our iustificatiō cōmeth of our selues, and the ende of makynge perfect com-
meth of God : Then myght a man by hys
owne stregh begynne penaunce, which they
call cōtrpcion : as though þ begynnyng of it
were in vs. Thys learnyng maketh ypocry-
tes, & maynteyneth þ pypde of the olde mā.

¶ The olde learninge.

In the tenth chap. of zachary it is wrytte.
I wyll conuerte them because I wyll haue
mercy vpon them Trenozū.v. Conuerte vs
Lorde to the, and we shalbe conuerted. Iohn
xv. Without me ye can do nothyng. Philip-
pens.ii. God worketh the wyll.ii. Corinth.þ.
iii. Chapter. Every good thought is of God.
Roma.xi. Yf it be of workes, then is it not of
grace.ii. Timothe the.iii. Chapt. Yf God at
ony tyme wyll geue them repentaunce. &c.
Therefore after þ olde learnyng repentaunce
is the gyfte of God, the whiche grace that iu-
stifyeth, worketh, and not the power which
draweth oute frewyll. Before þ tyme that a
man haue grace, nother his thought nor his
wyl is good: nother hath he ony good work,
but al is syn: for as þ tre is, such is his frute.
The persone is a synner, & also fleshe: then,

¶ Of confession.

What other thyngē can it sauour, wyt, and
worke but fleshly thyngēs. Thys doctryne
maketh men lowly and beateth downe the
yp̄de and arrogaucye of the olde Adam.

¶ Of confession, the new learnyngē.

Who so euer cōmeth to the yeares of dis-
crecyon, at the least once in the yeare, he is
bounde to confesse all his synnes, both open
and secrete: with all theyz circumstaunces
to his curate, or̄ els he is not a ch̄isten mā.
And the bishop hath authoryte, to reserue, &
kepe onely to hym self̄ forȝeuenesse of cer-
taine synnes: by the reason af theyz greate
enormytye þ which a simple prest cannot af-
foule, but in the poynt of death, so do þ new
fellowes saye. As in the canon lawe, Cap.
Dñnis vtriusq; sexus. &c. and þ Mayster of
sentence aboute the. xvii. distinction.

¶ The olde learnyngē.

In the. xxxi. Psalme: I haue sayde I wyl
cōfesse agaynst me myne vnryghteousnesse
to þ Lorde, & thou haste forȝeuē me þ vngod-
lynesse of my synne. Beholde, þ Prophete
doth confesse hym to þ Lorde: & he getteth for-
ȝeuenesse of al his sinnes. Luc. xviii. þ publy
can sayeth: be merciful to me a sinner, & he
goeth home iustified into his house. Where
is here ony rebearsyng, of circumstaunces, & of

Of confession.

hydde synnes, in the prestes eare. Luce. viii.
the synful woman speaketh no thyng, but
wepeþ and falleþ lowly downe at the fete
of Jesus, and she had by & by forgeuenesse
of giv synnes, & herd sayd vnto her: Departe
in peace. Mathew the. iii. Jerusalem and al
Jewry and all the contry nexte to the flode
Jordane, goeth forth to Ihon, and they con-
fesse theyr synnes: namely in a general con-
fession. For they graunted themselues to
be spinners: in as muche as they axed bap-
tyne, a sygne of repentaunce, yet for al that
ye heare of no rehearsall of synnes. We
reade in the actes that þ same thyng was
done at Ephesus at the preachynge of the
Apostell: yet for all that we se in no place
these wordes, a peculiар or proper preste: al
hyd synnes, all circumstaunces, and such o-
ther. In the fyrt of Ihon the. i. chapter we
haue a confession which is of goddes lawe,
by the whiche we confesse our fautes lowly
to God the knower of mens hartes: and he
is faythful & ryghteous to forgueue vs them
ffor he geueth grace to lowly persones, and
resyseth pronde men. i. Pet. v. Where as
true penaunce is, truly there is also cōfessiō,
as the true frute of penaunce. We do not vt-
terly forſake auricular or eare cōfessiō, but

Of confession.

þ addycions of mans tradyciōs are parted
and sondered from holsom doctrine, as chas-
se is from þ corne. It is an holsom doctrine
and accordyng to goddes lawe, to requyre
the lawe of the mouthe of a preste, and to
learne of the bysshop the waye of the Lorde.
Malachi.ii. Agge.ii. i. Timot.iii. Titū.i.
Therefore I wolde not that the order of the
church shuld be broken, which is. i. Corin. xii
where the Apostell after that he had made
mencyon of the mystical body, sheweth that
Christ set in þ church or congregacion, fyſt
Apostels, the Propheteſ or preachers thyrd
ly teachers, why ſhulde teachers be in the
churche: Namely for thys entent, that they
hauryng the fashion and the form of holsome
wordes ſhuld teache the churche those thyn-
ges which be necessary for mans ſaluation:
and reſiſte with the ſwearde of the ſp̄yte,
the enemys of þ fayth & all vngodlynesſe:
and that they might preache þ worde bothe
openly and preuely, that they be feruent in
ſeaſon and out of ſeaſon, that they rebuke,
reproue, and exorte with all gentleneſſe and
learnyng. ii. Timoth. iiii. Let them knowe þ
face and countenance of theyz ſioke, and to
be ſhorte, let theſe be full of thoſe vertues, the
which god requireth. Ezechiel. xxxvii. of the

officium doctoꝝ.

Of confession.

watchmen or ouerseers of þ house of Israel: Yf we perceave not and be ignorant in ony thynge that pertaineth vnto a christen mas-
lyuyng, and it is not playnely taught in þ open sermon, we must go to the curate, to-
heare of hys mouth the iudgements and
testimonys of the Lorde . Yf ony doute
arype in oure consciences, whome ought
we rather to go to, and axe counsell, then
of the hyrdman of our soules: ffarthermore
whē we be fayne harted or haue no corage
and are vexed with tentacions: we maye not
despyse the remedye that god ordened. Thou
hast Gods worde. Math. xviii. Where as it.
or. iii. sc. And Ihon. xx. Whose synnes ye shal
remyt. sc. Whome wold not these fatherly
promyses prouoke and allure to confession:
where as the conscience is lyfted vp and
stablished not by mans worde, but by god-
des worde, spoken by mans mouth. But
these be mans addicions to bynde a mans
conscience with a law, and to compell hym to
confesse all hys synnes with all theyr circu-
stances at a certayne tyme, to hys owne
preste or curate whatsoeuer he be: whereby
mens consciences be marked with an whote
yron. ffor he that is not confessed after the
maner that is prescrpbed in the confessio-

Of confession.

nalles, either by the reason of ignorance, or
of a frayle memory or shamefastnesse (ye
though he be ashamed and repent hym of
hys euell lyfe with all hys harte) yet for all
that as longe as he lyueth he beareth about
wyth hym an vnquiet conscience, and full
of dispayre. And ys a man take a lyttell
diligence, or haue a good memory, or wryte
hys synnes in a pece of paper, and
poureteth oute into a frears eare, that can
not well heare all the fylthynesse of hys
uncleane lyuyng. good Lord how glad
is he : that not onely he hath satisfised the
law : but because also that he hath taken of
hys shulders a burthen heuyer then Ethna
the hyl that always burneth. Then as who
say, he hath deserued forgeuenesse of hys syn
with thystroublousome worke, he standeth in
his owne conceite, whiche wold haue dyspay
red, ys he had not rehearsed hys synnes, af
ter thys maner. Let the bysshoppes appoint
learned men to heare confessyons, and not
blockheades: then ys people shall come to ys
prestes by heapes and swarmes. The
whiche thynge whyle they do it not, lette
them blame them selues, and not vs, ys
the people set lytle by theyz curates. ffar
ther more as concerning the reseruynge

¶ Of confession.

and kepyng behynde of certayn causes and chaunces , let the head rulers in the church tel a cause why they do differ and abhorre so greatly the Apostles rytes and teachynges. A preste or an elder & a bishop with Paull, be all one. The scripture maketh no such difference, of ministers , in the laboure of þ gospell. Whan the Lord sent forth hys disci- ples into þ world, he gaue them lyke power, saying: Go into all the world and preach the gospel to euery creature: he that shal beleue and be baptysed shalbe sauued. Marke .xvi. John .xx. he sayth vnto them : Take ye the holy goost, & whosoeuer synnes ye forgeue, they shalbe forgueuen. Where is here ony dif- ferēce, betwene a bisshop & a symple prester. Is it harde to knowe what thys be to saye: Whose synnes ye remyt they shalbe remyt- ted: Thys ys the doctrine of Christe and hys Aostels.

¶ Of satisfaction. The new learnyng.

A certayn satisfacciō is to be entyned to hym that is confessed for hys synnes that be past, accordyng to the quantite or qualite of the synnes , that he may content and satis- fye the ryghteousnesse of God. Thys hath the .xvii. and .xviii. distinction of the fourth

Of satisfacyon.

boke. By this doctrine the grace of Christes redemptio is darkened, ouershadowed, and defaced, and mans workes enhauiced to the moost hyc iniury of Christes passio.

The olde learnyng.

Esay the. llii. Chapter. He is broken for oure wyckednesse. The father hath layed on his necke all our iniquityes and wyckednesses. I haue smytē hym for the myschef of my people. Here thou mayest se þ Christe dyd satisfacyō for the synnes of al þ world. Also. i. Pet. ii. He bare our synnes in his body, on the crosse, that we shuld be delyuered from synne, & shuld lyue in ryghteousnesse, by whose strypes we are healed. Also in the fyſt epiftle to the Corinſthians the. i. chap. Christ is our ryghteousnesse and redemp-
tion. Joh in the. x. Chapter. Christ spent hys lyfe for hys shepe. Rom. the. v. Chap. We be brought in fauoure with the father, by the death of Christ, and not by our satisfacyon
The ſame we haue also Ephe. the. i. And Colloſſenes. i. & ii. Christ tooke away the ob-
ligacion or handwyrtyng, whiche was a-
gainſt vs by þ decrees, & he fastened it to þ
crosse. i. Joh. i. The bloud of Christ cleſeth
& poureth vs fro all synne. He ſayeth not

W. t.

¶ Of confession.

our satisfaccion doth purge vs. Now haue we proued by these places þ onyly the death of Christ is our full satisfaccion for the synnes of al the world, and not our fylthy ryghteousnesse. Let vs than cal those scourges or punishmentes which our lourynge father se-deth vs, or we take our selues (preuentyng the hande of God) correcyon, strokes and such other names as þ scripture useth. This worde satisfaccion is a proude worde and ha-
ted to al christen eares, that heare somtime the sounde of this sayenge of S. Luke in the xv. Chap. Whan we haue done all thynges which be commaunded vnto vs, yet we maye saye that we be unprofitable seruauntes.
Let claye & asshes be ashamed of this prouid
worde satisfaccion for synne. Shame be vnto vs and ryghteousnesse vnto God. Yf we with our workes and correccyons do make amendes or satiffaccion for our synnes, the Christ dyed in dayne. And by this doctrine the grace that bryngeth vs in the fauour to God, is magnifyed by the bloude of Jesus, and mans woorke is lytell set by, to the most worthy prayse of Christes passyon.

¶ Offre wyll. The new learnyng.

A man hath fre wyll & choyse not only

Of confessyon.

In the state of innocency, but also of his fall
and synne: And it is of so great vertue, that
he doynge that lyeth in hym, may remoue þ
stoppe and hynderaunce of grace, & dispose
hymselfe to grace that iustifyeth. And lest a
carnall man, proud ynough of hymselfe, shuld
wante nozshynge for hys arrogancy, they
go aboute to strengthen and confirme this
doctrine with scriptures falsely vnderstāde
Ecclesiasticus in the xv. (saye the ye) sayeth
and proueth fre wyll, where as God is sayd
to haue leſt a man in the power of his own
counsell, and to haue geuen hym commaun-
dementes þ which (yf he do kepe) they shuld
kepe and sauē him. And to this purpose they
swepe & gather together, what so euer lawe
or monition is ony where in al þ scripture.
As who say we myght gather wel after this
maner: God hath commaunded that we
shuld do this, he hath apoynted the condycy-
ons of lyfe, he threatneth Payne to thē that
breake them: ergo it is in oure power to do
that same: wote ye wel here is a ſure argu-
ment: much lyke vnto this, the mayſter byd-
deth þ ſeruaunt go an hūdred myles on one
day: ergo he may go an hūdred myles on a
daye. Although I ſe many me of great repu-
tacyō almost promyſyng theſelues þ victory,

¶f fre wyll.

in the defendyng of fre wyll, with this shorte argument. Whan in the meane season they espdyer not how lytle this doctrine maketh for the glory of Christ which before al thynges oughte to be soughte. Is it not a great skaunder of the true learnynge, to teach after this wyse: Grace geuen freely; or the generall influence with the understandynge, that understandeth or directeth aryght, and the wyll confirmably willyng, are ynough to deserue the fyrist grace, whiche maketh a man fyrist to come in fauour: Who woilde haue loked for so muche lyfe and health in þ man that was left halle dead of the theues, Luce.x.that although he could not heal him selfe, yet he myght go in to the potycaryes shoppe, nedynge no horſe, myght shewe hym grefe, bye salues & pay for them whē he had done: So to I am content let them teach þ iustificacion can not be by our strength, wout grace þ iustifieth: yet they teach that þ begynnyng of penaunce is in vs, whē they geue vnto vs the preparynge vnto grace, dypnge as muche as lyeth in vs, þ we mayc deserue of a symlynesse the fyrist grace by a good mocyon drawen out of the fredome of the wyll. Is not this to geue the fyriste good motion to nature: More ouer, they sayer

Offreyll.

That a man by his naturall strength, may fulfyll goddes commaundementes, as concerning the substance of the acte, although not accordyng to the intent of the commandement that is god. If that be true, it is in a synners power to amende or to continue in synne. If nature maye do so muche, what nedeth haue we of grace? Whan symple men heare those thynges whan shall they at ony tyme learne Christ truely: whan wyl they geue thankes for the unspeakable benefyte of theyr redēption: A lytell thyng holdeþ me, but I laye on these teachers the sayeng of saynt Peter: They denye the Lorde that bought them, and they make marchandysse, of the people of God, with theyr fained woordes. Whan dyd Christ or the Apostles euer speake after this maner: The merite of congruence, the meryte of worthynesse, to do that lyeth in hym, fre wyll, the productiue vertue of fre wyll: Thou christen man flye these sayenges as the pestilent blast of the crafty serpent, where with he maketh oure nature (whiche is proude already) to swell agaynst God. Thou haste (good reader) a tapste of the scoolemens learnyng of fre wyll, the whiche hangeth nothynge together. For whan they be charged wþt scrip-

B. iii.

Offre wyll.

tute, in the despite of the Pelagiāns they
wyll be thought fauourers of grace, somty-
me with a maruaylous euasyon preferryng
a specyall helpe of God, before mans wyll
both in wyllynge and in workynge. And a
lytell after they leape backe agayne to the
excellent gyftes of theyr nature, lest they
shulde be thought to fauoure þ Manichees.

The olde learnynge.

Romano. the.xiit. Chapter. What so
ever is not of fayth, that is synne. Then
that good motion of fre wyll before grace
that iustifyeth is synne. The what madnes
is it to wyll, to deserue grace by synne: Or
what lyberte is it, whan a man can not do
well of hymselfe but only euell: what heath
is that, to haue power to fal and not to ryse
or stande without the helpe of an other: the
seconde to the Corinthians the thyrde chap-
ter. Our sufficiencie or ablenesse to da good
is of God. Roma. the thyrde Chap. Fayth
iustifyeth. Before fayth a man is a synner
and euell, then how can he haue a good mo-
cyon of hymselfe, whom fayth hath not stea-
red vp: how can a thorne tre bryng forth a
grape. Joh. viii. Every man that doth synne
is the seruaunt of synne. ii. Petri. ii. A man
is brought in bondage vnto hym, of whome

¶f fre wylle.

he is ouercome. Ephes. ii. By nature we be þ chyldre of wrath. Gen. vi. We be flesh, Jo. iii. Excepte that we be borne agayne. i. Corin. ii. A carnall man perceaueth not those thynges which be of the sprete of God. Then how can the seruaunt of synne, the sonne of wrath, fleshe, a carnall man: before he be regenerate, haue meye naturall power & good motions of hymselfe: Can an euell tre bryng forth good frute: Excepte þ we be regenerate with the grace of Christ: (ac cordyng to the ymage of the earthy Adam) we beare no goodnessse. Seynge that þ holy goost doth expressely and vehemently pronounce, that we be not only prone and ready to euell: but also euel in dede. ffarthermore the Lord maketh lawes, but (before þ thou bryng in this cōclusiō: Therfore we may: or els wherfore haue we so many preceptes & thretenynges:) learne of Paul Roma. þ iii. Chap. that the lawe is the knowlege of synne and not the auctor of ryghteousnesse. The lawe is spirituall as we be carnal folde vnder synne, Rom. viii. Therfore thou must be spirituall that thou maye kepe the lawe, which is not in thy power, but it is þ grace of God: Wherfore thou maye learne of the lawe, to knowe thy mystery, þ which after þ

¶. iii.

¶f fre wyll.

haste knownen , thou arte compelled to go
to Chристe the perfecyon and the fulfyl-
lynge of the lawe . The lawe iustifyeth
the not, but it declareth to thy shame, howe
farre thou arte from the dew cleannessse of
lyfe by thyne owne faute . Therfore thou
mayest not thynke thus with thy selfe : I
haue a good lawe , what nedeth more , but
my laboure and dylygence : I knowe good,
reason wyll tell me what is ryghte , I wyll
laye to my handes, and I wyll be iustifyed
by my dedes , drawen out and commaun-
ded . Not so ye wycked personnes, not so,
heare and take hede of the holy wordes of
scripture, and the proude pharisaicall sprete
shall haue hys combe cut . The Israhe-
lites dyd caste in theyr myndes whan the
lawe was sette forth that they coulde do all
thynges , lokynge on Moses face whiche
was covered : But it was sayde vnto them
Deuteronomi. the.v. Chapter : Who can
geue them such a minde to feare me, and to
kepe my commaundementes : Surely iusti-
fyenge begynneth at feare and loue . But ye
se that they haue not the feare of the Lorde,
nor suche a mynde as can do ony good of it-
selfe . Therfore in Deutero. xxx. sayeth Mo-
ses . The Lorde shal circumcise thyne harte .

¶f fre wyll.

and Ezechiel. xi. I wyll take away the stony hartes. And Joh the. vi. Ther cometh no man to me, excepte my father draw hym. Wherefore ye hypocrites learne of the lawe yowre dewty, feblenesse and paynes, and when ye seele Moses handes he iuy, flye to hym for succurre with all your harte, the which Romanoz . viii. is descriyed to be the fulfiller of þ lawe. Math . xi. Christ promysed rest of the soule to all them that be laden. For when we do the beste that lyeth in vs, we beyng euell trees, bryngge fyre euell frutes, that is to saye we synne. for such as every man is, suche thynges dothe he thynke , speake and worke. But we be fleshe therfor we sauour of fleschly thynges. Why do we not graunte with saynt Austin in the boke of true innocency, þ whan a man lyueth after his owne way and not after God, he is lyke the deuel: for an angel shulde not haue lyued after an angell, but after God, that he myght stonde in the trueth. A man hath nougat of hym self, but lyeng and synne: but yf a man haue ouer trueth or ryghteousnesse , he hath it of the welle, which is Christe: And that which we haue by goddes liberalite , hangeth of gods power, and not of oure myght. If yf st consider me well the wordes of the holy goost. Ro. ix

¶f fre wyll.

Wher he calleth his owne þ vessells of mer-
cy, and Roma.viii. The chldren of God, be-
led with the sprite of god. Esate.xxvi. Lorde
thou hast wroughe all our workes in vs.
Therefore knowlege thyself þ handy worke
of þ almyghty maker, ordened in Christ Je-
su to bryng forth good workes, that he hath
ordyned(marke which he hath ordyned) þ
we shuld worke in them Ephes.ii. Therefore
that thou consentest to the inspiration of
God, hast a good wyll, and workest wel:the
grace of god worketh all these thynges in þ.
Thou indeude cōsentest, wylleste, and wor-
kest :but god maketh the to consente, wyll,
and worke , so that thys saying also may be
alwayes iustly layd before thyne eyes:what
hast thou, that thou hast not receaued : If
thou hast receaued it of other , why doest
thou retayne & boaste , as though thou had-
dest not receaued it:1. Corinth.iiii. Not to
vs Lorde, not unto vs, but to thy name geue
prapse. Behold nowe not thy frewyll but
bounde. But þf the sonne deliuer the, then
salte thou be truly fre. Johā.viii. ffor we be
deliuered from syn by Christ, that we may
serue ryghteousnesse. Roma.vi.

¶f fayth & workes, the newe leaunyng.

¶ Of fayth and wortes.

Not onely faythe iustifypeth, for wortes
iustifype also, and fayth may stande and be
without good fruts & grace that iustifieth in
hym that is a breaker of þ comaunderment of
god. Therfore ther are two kyndes of rygh-
teousneses necessary to saluatiō, that is to
wyte offayth & wortes. The one without þ
other(excepte a man haue no tyme or leasur)
doth not saue a man.

¶ The olde learninge.

We suppose that a man is iustifyed by
fayth without the dedes of the lawe. Ro.iii.
Here the Apostell doth not doute oþ gesse
(as som do vnderstonde hym a mysse) for þ
truthe of the greke hath we reken oþ gather
by reason:ffo: Theophilactus doth exposide
thys word & sayth sillogisometha, as though
by reasonyng he gathered thys foresayde
sayenge. Wherfore wortes do not iustifype,
but fayth. And this is not my dreame, but þ
moost pure doctrine of þ holy goost, in þ.iii.
v.iii. to the Roma. Where as the Apostell
reasonyng by þ scripture of Abrahā beyng
iustifyed, most evidently proueth þ fayth is
rekened to vs for rightheousnes. Yf Abrahā
(sayth he) was iustified by his wortes, he hath
wherē vpo he may boast, but not before god

Offayth and workes.

For what sayeth the scripture: Genes. xvi.
Abraham gaue credence to God, and that
was reckened vnto hym for righteousnesse.
And in the ende of þ fourth chapt he sayeth:
That it was not wrytten for hym onely, þ
it was reckened to hym for ryghteousnesse,
but also for vs, to whome it shal be reckened.
Nother understandeth he here onely the
ceremonyall workes of the lawe, but also of
the x. comandementes, the which is playne.
Roma. iii. when he sayde that no man was
iustified by the workes of the lawe, shortly
after he sayeth: for the knowlege of syn is
thorow the lawe. The which clause doth
sufficiently shewe, of what workes, of þ lawe
he speaketh. Yf it be so that oure workes also
do iustifye, than Christ geueth but the halfe
of oure saluacion, and then how many sa-
ueours shal ther be: Ther is onely but one
iustifier and saueoure, that is Christ: by
whome we be iustified freely, thorow hys
grace. Roma. iii. Therefore workes do not iu-
stifye, but sayth in Christ: not that sayth þ
schoolmen cal informis (that is a dead sayth)
but that true and lyuyng saythe, workinge
by charite. Gal. v. chapt. lyke wyse as we be
iustified before god by sayth, the which is þ
true iustification: so before men (that se vs

Of fayth and workes.

In the face) we be iustifyed by workes: that is to saye we be knownen to be ryghteous by the frute of good workes, of þ which thyng the wordes of saynt James ought to be vn-derstonde: so he þ wyll loke well on Paules disputation of fayth and workes, shall easely perceave, why þ we saye that faythe alone iustifyeth. For we sayne not with this word alone, a fayth that is without charite, but we shew that workes be not the begynnyng of oure iustifyacion. Also we be not saued by workes. Titum .iii. but accordyng to the mercy of god, thorow the lauour of regene-ration, and by renewynge of the holy goost lest ony man shulde boaste of man. Good workes are not forbydden by this doctrine, but faythe þ welle of good workes is taught and vnto grace is geuen that is hyz dewty. Parte of the prayse is geuen vnto vs, by the newe learnyng of scoolmen, þ which thyng how blasphemous a thyng it is, the faythful Chристē men can tell. And so þ old learnyng taketh not away workes, but setteth them in theyz place, that they maye be witnesses of oure fayth, subdue the fleshe, & serue our neyghbour, but not that they shuld iustifie: seynge þ onely fayth of þ mere mercy of god thorow his woorde doth iustifie a man. The

¶ Of sayth and workes.

person that is iustified, woorkest iustly, yet
for al that, it doth not boaste of the righte-
ousnesse of workes as necessary to saluacio[n],
lest when it seketh his owne righteousnes-
se, it lese the ryghteousnesse of God, that is
saythe Roma. x. And it graunteth the very
truth with Esay. liiiii. That the ryghteous-
nesse of his workes, is lyke a fylthy clothe,
desypled with the flours of a woman. And
he an vnproufitable seruaunt. The whiche is
onely þ way to come to true ryghteousnesse
of oure workes. That is when thou wor-
kyng besely, yet in al thy workes knowlegest
thy self a synner: a flyȝe onely to þ grace of
the mediatour, settest muche by the p[ri]nce of
oure redempcion: for þt the ryghteousnesse
of our workes, be of ony value, the death of
Christe hath not wholy and fully wrought
oure saluacion, the whiche is blasphemous.
The short argument of Paule stondeth
and is sure and vnmoueable: Yf the righ-
teousnesse come of the lawe, then is Christe
dead in vayne: But Christ dyed not in
vayne, therfore ye boaste in vayne of the
ryghteousnesse of workes and of the lawe.

¶ Of mercy or deseruynge, the newe learnyng

Of meryte or deseruynge.

Whan wedo that lyeth in vs i drawynge
out of a good mocion towarde god by þ fre
nesse of þ wyll , we deserue the fyſte grace
of congruice & ſemlynnesse , althoſh not of
worthynes . Also the ſoule endued w grace
by an acce drawē out of þ frewyll & of grace
deserueth worthely euerlastynge lyfe . Be
holde chisten reader, whan as carnall wys
dome ſhall heare that ſhe hath ſuch power,
and can drawe forth by naturall powet a
good mocion towarde God, & may deserue
therby, wyll ſhe not fall to the pharisaycall
þyde : and wyll ſhe not attribute to her
ſelue it that pertayneth to god : The whiche
is nothynge elles, but to treden vnder fete
þ ſonne of god, and to reken the bloud of the
teſtamente but as an unholynge and a þphane
thyng, by þ which we be Sanctifyed More
ouer oure nature which leañeth and ſetteth
to muſe by her ſelue , ſwellynge wyth thys
learnyng, is brought into confidence of wo
kes . For nature hearyng that we partly can
deserue euerlastynge lyfe with oure dedez
wyll enforce herſelfe to heape together me
rytes : the whiche being many and plente
ous, ſhe wyl truſte and haue a good hope in
them : and when they ſayle an decay, ſhe
wyll fall in to despayre : by the whiche

¶fmerites or deseruyng.
Without the worthynesse and deseruyng of
Christes death is defaced and hyd wyth
darcknes, and mans conscience is buylded
Upon the sonde of workes, and surely at
euery tempeste of tribulacion it wyl fall.

¶ The olde learnyng.

In the seconde Epistole vnto Timothe
¶ Chapter. God saued vs not accordançyng to
oure workes, but accordançyng to his purpose
and grace, which was geuen vnto vs before
þ euerlastyng tyme s. Such lyke is ther also
¶ Tit. iii. Ite. Ephe. ii. Ye be saued by grace
thorow sayth, and not of youre selues:it is þ
gyft of God, & not of workes, leste ony man
shulde boaste. The scripture here taketh a-
way the cause of deseruyng or merite frō
oure workes, and geueth to grace that we
be saued. ffor that he sayth:not accordançyng to
our workes, and also:not of þow, surely he
doth not admitte or receaue that acte or
dede that is drawen out of wyll, to þ prayse
of saluacion or merite. Christe deserued all
thinges vnto vs with his bloud. And we are
iustifyped frely Roma.iii. The heretage was
not gottē by oure laboure, but by Christes.
The sayth in Christe maketh vs sonnes,
therefor heyses: ergo, workes do it not. Rg.

Of meryte or deserlyng.

Mit. To hym that worketh is the rewarde
not reckened offauoure, but of deutye. To
hym that worketh not, but beleueth in hym
that iustifypeth the vngodly, is fayth counted
for ryghteousnesse. Ro. viii. for I suppose þ
the affliccyons of this lyfe, are not worthy
the glory which shalbe shewed vpon vs. Lu.
vii. Whan ye haue done all thynges that be
comauanded you, yet saye that ye be unpro-
fyle seruauntes. Esay. liiiii. All our ryghte-
ousnesses are as a defyled cloth. ac. i. Corin.
iii. What haste thou þ thou hast not recea-
ued: Rom. xi. Who hath geuen hym oughte
afore hande, that he myght be recompenced
agayn: Philip. ii. It is God which worketh
in you, both the wyll & also the dede, eue of
good wyll. Yf so be that God worketh in vs
goodnesse, what shal we arrogantly clayme
and ascrybe there vpon to oure power and
strength: And þ we deserue the blysse, why
doth scripture cal it grace: Therfore be not
we saued by oures, but onely by the wortes
& merytes of Christ. But where as þ scrip-
ture somtyme maketh menyon of rewarde
ther can no man there vpon take iuste oc-
casyon to swell and be proude: for fayth wor-
kyng by charite is the gyfte of God, good
worfes are the gyfte of God, so that, þ

L. i.

Of meryte or deseruynge.

God do rewarde vs, we muste understande
that he doth not rewarde oure workes, but
his owne workes in vs. But thou pſt thou
clayme ony thyng there vpon to thy selfe,
then halte thou receaue no reward of glo-
rye wþt the wycked pharſes, but thou
thalte fele the punishment of the fyre of
hell. And seynge that it is so, it maye be
easely iudged, who teacheth more truely.
I wþt the Apostle do alwayes exhorte me,
to the true good workes, whiche be done in
fayth, alwayes takynge hede that a man by
reason of them, trust not in hymselfe, and
be reprooued with the pharyſe. They do so
pricke and moue vnto good workes, that
they reſte and put in them the hope of sal-
vacion, and the cause of merites: whereby
it chaūſeth that every where men do them
wþt this false opinion, to be iuftifed and
saued by them. We not despysynge þ grace
of God, do teach, both þ we be ſaued only
by the grace of God, and we buylde mens
conſcencies not vpon workes, but vpon þ
ſtone that is Chriſt, agaynst the whiche the
gates of hell can not preuayne, and do al-
wayes beate in this moost confortable gos-
pell, or glad tydypnges. That heretage is ge-
uen by fayth, that the promyſes may be ſure

¶ Of synne.

after grace. As sayeth Paul Ro.iii. and. v.
We iustifyed by fayth, haue peace wþth
God thorowe Christe.

¶ Of synne. The new learynge.

The lust or concupisience that remayneth in a man after baptyme, the lawe of the membris, infirmitie, or sycknesse, is no synne other veniall no; mortall, and after baptyme it is not original, but is the partie of synne. Neuerthelesse it bryngeth forth synne. This opinion maketh a man that is baptysed slowe and dull to fyght agaynst þ fleshe, for he beleueth that he is all whole & in sauergarde.

¶ The olde learynge.

Concupisience which sheweth her selfe by hit euell frutes, even in a man that is baptysed, is synne of her selfe. Ro.vii. Here the Apostle sayeth: Now I myne owne selfe do not this, but þ synne which dwelleth & remaineth in me. The Apostle doth not here speake iþ person of wycked me, for wycked me do not cōsent to þ law, they serue & obey not þ law of god in theyr mynde. S. Austē was fōrgive of this opinio, þ the apostle had spoke these wordes in þ person of euel men, but i his retracciōs, & against Juliā he doth knoke this opinio, and he sayd that at that

L. ii.

¶ Of synne.

tyme he vnderstode not Apostell sayghe.
Now he that speaketh so, and was baptysed,
and was the electe instrument of God, and
yet complayneth of concupiscence and cal-
leth it synne, then let the scoolemen tell, whe-
ther the Apostell doth well call that concu-
pisience, whiche bryngeth forth euill frutes
(excepte it be stopped) synne or nox. Yee let
them tell whether the holy goost dyd erre in
that wozde. Verely. i. Corin. xiiiij. the Apos-
tell thanketh God that he spake more wyth
tunges, then all the Corinthians dyd. Ther
fore so great an Apostell knewe with what
wordes he shuld name concupiscence. Whe-
we folowe that maner of speakeynge, we are
shaced out, mocked, and cast out as herety-
kes of them that are lytell moued, with the
cause of so great matters, so that they may
trumphe in the worlde and lyue in peace.
Then the trueth is, that concupiscence (the
whiche bryngeth forth the same frutes after
baptyme that it dyd before) is called synne:
as the Apostel doth exhorte the that be bap-
tysed, Ro. vi. Let not synne reygne in your
mortall bodyes. He doth not saye concupis-
cence, but synne, for so the trueth of þ greeke
hath. Moreouer ther is no man but he kno-
weth that synne is knownen by the lawe, but

¶f synne.

this concupisence is forboden of the lawe, for it is synne. Infirmityes surely & also paynes do not fall vnder the precepte. And it is knownen that the Apostell sayeth Ro. viii. I dyd not knowe synne, but by the lawe, for I had not knownen that concupisence had been a synne, þt the lawe had not sayd thou shalst not lust, and by and by he calleth it synne. But this is the difference, namely before þ baptism of the sprete and water, that concupisence or lust was a synne raignyng, but after the wasshyng of regeneration, it is synne overcome and subdued of his owne nature in dede it is euell, but a man truly regenerate, and not walkyng after þ flesh, doth represso and holde downe synne with the spret of grace, þt it raigne not, nor haue the overhande, that ther be no damnacyon vnto them that be grafted in Chrest. Roma. viii. ff or it is not reckened hym to damnacion, for the sprete that resisteth the fleshe.

The whiche thyng saynt Austin in these wordes doth conclude: All synne is forȝeuē in baptyme, not that it shulde not be at all, but that it shulde not be reckened for synne. Now judge good reader, which of vs speake more truly: they that make so lyght a thyng of this olde leuen of malycie, callinge it a

C. iii.

¶ Of worshippinge of sayntes.

Sykel infirmitie onely, whiche neverthelesse
is no veniall synne, do not know þ grace of
god, & do blasphemē vs þ make a great thing
of it: as it is a great thynge in very dede, þ
þ we shulde haue mede of þ great grace of
God. We do exalte a magnifye þ kynde de-
votion & godlynes þ bloud of Ch̄rist: where
þ al synne is pourged & redemed þ we low-
ly confessours & graunters of our synnes, may
synde grace in þ eyes of god þ iuste iudge.

¶ Of worshippinge of sayntes. The new

Not only Ch̄rist is our mediatour, but also
the sayntes which raygne in heauē with
Ch̄rist: wherfor they ought to be called vpō
as mediators of intercessiō, þ which pur-
chase vnto vs many good thinges. Our Lor-
de diuidyng his kyngdom hath committed the
one halfe of his kyngdom, (þ is mercy) to þ
sayntes, to be geue and distributed vnto the
worlde: þ other part (þ is iudgement) he ke-
peth behynde for hymselfe. ffor he þ wyl ob-
tayne ony thynge of a p̄p̄nce he scheweth out
some man of authozitee, at whose request he
may obtaine þ he wyl haue, þ which shulde
not sped þ he came to þ prince alone. Ma-
ry þ mother of God þ she brake þ heade of
the old serpent, why shuld she not be a meane
for mankind: Therfore our lady & þ saies
do worke partly our saluation. The blessed

¶ Of woorshippynge of sainctes.

virgin is þ neck, Christ is þ head, & we be þ
membres: no good gyftees come downe into þ
membres, but thorow Mary as þ neche. Also
the saintes worke miracles. fo: how many
veyng syck w diuerse sicknesses, haue bē hol-
pen at þ monumētes & tōbes of the saintes.

¶ The olde learnyngē.

A synner alone maye not appeare in the
syght of God, (for our god is a cōsuminge
fyre. heb. xiii.) except he be brought to hym
by a mediatour, for whose merites sake he
doth forgeue þ sinners trespasses. Christ is
þ mediatour.i. Timo. ii. Heb. ix. Ro. viii. our
satisfacciō. i. Jo. ii. our ryghteousnesse. i. Coz
i. our prest fo: euer, Psal. cxv. Heb. iii. v. vii.
viii. ix. x. Christ is not a fearefull iudge to
saythful mē, but an aduocate, calling vnto
him those þ be lade. Mat. xi. He is of so great
mercy þ he gaue his lyfe fo: his shepe. Jo. x.
Mat. xx. Then we ought not to be afrayed
of Christe, as ys he were a iudge, but we
ought to come to þ trone of grace, because
we be spinners, þ so we myght be deluyered
of spyne: fo: he is the lambe. ic. Mat. ix. Lu.
v. He came not in to this world to cal rygh-
teous men. ic. A syck man feareth not a phis-
ician, but the sycker that he is the more
despyrous he is of þ phisician. Shall that phi-

L. iii.

¶f woxshippyng of sayntes.

physyan which dyed for vs, when we were yet
spinners. Ro.v. he now vncoustant and do no
thinge but threaten & kyl, so þ we haue neede
of some mā to playe þ mediatour & meane
betwene hym & vs, to swage his wrath: ¶
vnsemyng thought of a christē mā. What
a carnall and a fleschly dreame is this: how
sonde a kinde of fellowes are these: how vn
learned in the scripture: Who dyed for vs:
dyd Steuen or Peter: Dyd not Christ dye
for vs: & that of suche a charite, as is not a-
ble to be expressed. Jo.xv. Greater loue the
this can no man haue , euen that a man be
stowe his lyfe for his frendes. And yet for al
that great charite we dreame þ Christ is a
fearfull tyraunt & that he wyll put awaye a
wretched synner nedynge a phisician, with
a cruel countenaunce & comyghte hym to þ tour
mentours, excepte he bryngē some saynt w
hym. So worship we now the sōne of God
which humbled hymselfe to the death of the
crosse, that we not beleuyng his wordes ,
whā he sayeth: Come to me & I shall refresh
you, I am þ waye, I bestowe my lyfe for my
shepe, but dare be so bolde as to accuse hym
of lyeng, & say these be voyde wordes which
þ doest say. Thou hast cōmited mercy to þ
saintes, þ canst do nothing els but threathen

¶ Of worshippnge of sapnres.

Wido synners. I wyll turne me to some of þ
sapnres whiche shalbe me patronne and aduo-
cate by the. Are not these sapnres wicked &
ungodly: yet they þ wolde be reckened moost
holyn of all, be of thys mynde and opinion, &
they condemne vs of heresye before þ mat-
ter be knownen. The scripture bytodeþ vs
are in the name of Christe, such thynges as
we haue nede of, Johā.xvi. and not in the
name of sapnres. Recōciliacion & saluation
is in none other name. Actu.iii. The prest-
hode of Christe is for euermore. And þ Apo-
stell sayeth. Ro. viii. that Christ remayneth
& abydeth at the ryghthande of the father &
maketh intercession for vs. He is onely the
way to the father. Johā.xiii. By hym we
haue an entraunce to come to þ father Ephe.
ii. By hym we haue boldnesse and entraunce
to god in all confidence thorow the fayth in
hym. Ephe.iii. He is our hope. i. Timoth.i.
He came that he myght saue synners. i. Ti-
moth.i. He gaue hym self an oblation to god
for vs Ephesiās.v. And we amonge so many
pryses of burningg charite & fre mercy haue
not learned yet to truste in hym, whiche is
our reconcylar, and brynger in fauour so ge-
tell and lyberall, that he dyd not dysoapne
to be an oblation for syn for vs, þ we myght

L v.

W^owo: shyppe of sayntes.

be made the ryghteousnesse of god thoro^w
 hym: so myghty, that they þ beleue in hym,
 ca not be ashamed. Roma. ix. ffarther more
 the mother that is a virgyn usurpeth or ta-
 keth vnto her none of those thynges, þ they
 syng to hys p^rayse. I pray you for shame
 darre the corrupters of scripture geue thac
 vnto the mother, whiche the holy goost dyd
 prophecy of the sonne of God. Genesis
 iii. ff^r he and not she dyd breake the script-
 res head. In somuch that I can not tel whe-
 ther I shuld maruayl more vpon the grosse &
 trustical ignorance of these greate masters
 or that I shulde crye out vpon the wycked &
 ungodly opinion that they haue of Christe.
 They haue so lytell regarde what they say,
 þ al the thought that they take is, þ always
 they shulde be sayenge somthyng. And euer
 as in tymes past the philosophers of Epi-
 cures secte and þ Stoakes affirmed þ God
 dyd none other wares, and had no other
 subsistence, then they thought he had: and
 subscrlybed the nature of God with vayne
 dreames & deuyces of thei^r opinions, lyke-
 wyse oure false diupnes do ymagen Christe
 to geue from hym his merc^r to sayntes,
 and to be a fearefull iudge, and that he dam-
 meth all synners, excepte that he be pleased

¶ Of worshypinge of sayntes.

¶ swaged by the intercession of some sayntes.
And this ymaginacion pleaseþ them well,
and they comande the church so to beleue.
Also these fellowes make Mary the necke
of the mysticall body. Who can abstayne
from laughyng(pee rather weyyng.) They
make artycles of the fayth besyde the scrip-
ture of theyr owne brayne, and wher they
shuld onely stycke to þ scripture, they bryng
forth old wyues fables for sounde and trus-
thynges, mesuryng al godly thynges wþt
the plummets or lyne of our reason, and by þ
similitudes of thys world. And whā as they
tryfle bothe unlearnedly and vngodly, yet
they be not afrayed to dryue to the syre as
many as wylt not play the fooles with the.
And that in all poyntes they may play the
false doctours they waste the scriptures to
confirme theyr errours, of the which thyng
I haue spoken very largely in oure commu-
nione places. But lest ony man shuld thynde
that I saye thys in the reproche of sayntes,
so I thynde: that sayntes shuld be worship-
ped, but after the rule of scripture. Seynge
that they be the gloriouſ members of þ mys-
ticall body, þ houſbold meny of God, and
toyned unto vs wþ the moost ſureſt bonde of
charite. for charite perþþeth not, but is

W^t of worshypynge of fayntes.

Made perfect in heauen: wherfore they loue
vs, and couet with a brotherly loue oure
amendment. Therfore let vs reuerently &
hollyly kepe the memorie and remembraunce
of them, in the whiche we may se þ wysdom
of God, his goodnesse, power and the un-
speakeable ryches of mercy, to the exercyse
of our fayth hope and charpte. So as ofte
as we remembre theyz manly fyghtyng a-
gynst the gates of hell, and the manysold
grace of god, the whiche the father of all con-
fut pouted forth vpon these vessells of mercy,
we are lyfted vp in hope and trusse of so
great goodnesse. And we be prouoked to the
folowynge of so greate perseveraunce by
theyz vertues, set out as whlement intyse-
mentes. What good and devout man is ther
but he wyll despise with all his hart, that he
myght ouercome þ enemys of owre salua-
tion, with suche strength of fayth as þ fayn-
tes were endued and harnesssed with all, þ
at the laste hys enemys ouercome, he
myght be associate and accōpanayed for evet
more, with þ electe and chosen of god: And
whan he doth se so excellent vessells of glory
made of the chyldren of wreath, and of the
lompe of perdition, not by mans merites,
but by the power of the grace of god: that

Of worshypinge of sayntes.

he wyl conceave a trusty hope of so merciful a father, þ which made vs worthy when he founde vs unworthy. Then þ we pray to God for sayth, hope, and charite. And sette the kyngdome of heauē before al other thynges, we maye folow the foote steppes of the ryght sayntes, then haue we worshipped the sayntes very well, and euē as we shulde do. For the wyl of God and the sayntes is one, wherfore what other thyngē wyl they axe, then the amendment of a synner, and the contynuall recordyng and remembraunce of the lawes of God. But that we shulde flye for succurre to them, in oure aduersite & neede, that they may be meanes betwene vs and God, they nother do require it: for they seke nothyng but the glory of God, nother can we despise them to be mediatours for vs excepte we do iniury to the moost perfyte & moost suffisent mediatour of all. Now seyng that the scripture is our candell, in þ moost darke nyght of thys world, we be more sure that call vpon God by Christe (the whiche thyng the scripture doth commaunde) then they which imagē new kyndes of worshyping and iuuocacions, of the whiche þ scripture makeþ no mencion at all. Call vpon me (sayeth the Lord) in þ tyme of tribulacio

¶ Of woþþyppynge of sapnites.

¶ I shall deliuer þ and thou shalt hono; me.
Psalmo. xlvi. And Joel. ii. Whosoeuer wylle
call on the name of God for helpe shalbe sa-
ued. And in thy matter we force not vpon
long tyme or longe costume: for christen-
domme or a christenmans kyng, standeth,
not in the passyng ouer of longe tyme, or in
the oldnesse or antiquite of costume, but
in the scriptures of euerlastynge truthe.
Now good reader iudge what kynd of chri-
sten men they be, that fasten theyr hope not
in Christe, but in creatures, knowyng no-
thyng at all how muche helpe we haue in
Christe: They differ very lyttell from ido-
latters, & whyle they go aboute moost ear-
nestly to honoure sapnites, they dyshonour
them farte out of rule and fashion that can
be: even when they geue away from god to
the creature hope and confidence, the which
is dew onely to god. As touchyng the myra-
cles reade the. xxiij. chapter of Math. and
the seconde of the. ii. Epistell to the Tessa-
lonians, & yonke mynde shalbe at teste and
certifed.

¶ Of the supper of the Lorde, The newe learnyng.

The sacrament of the aultare muste be

of the supper of the Lord.

geuen onely unto prestes vnder both þ kyndes, and to lay men onely vnder the kynde of bread, because that Christe by a naturall accompaninge or folowyng is whole vnder bothe the kyndes, accordyng unto that sayenge of the sequence: The flesh is meate, þ bloud is dypnche, Christe abydeth for al that whole vnder both the kyndes. A lay man must take his ryghtes every yeare once at the leaste accordyng to the chapter Omnis virtusque ac. The masse of a prest is a sacre syce both for quyck and dead, and the synne the vnclenesse of the person of the minister stoppeth not the frute, seyng þ the wrought woake of the masse hath strength, and þ oblation is made in the person of the whole church: wherefore it is a great merite, for by it we deserue muche to oure selues, and also to other. Wherefore the ordinancies of masses be good, and yearly obyltes be profitable . Iffo; in other good workes the wyckednesse of the person of the minister taketh awaye the cause of the merite: here it letteth nothynge, wher as the sapte of the churche is consydered, and not the worthynesse of þ person. Thys is the same: A wycked man and an vngodly hauyng ouly a dewe intent, although he be an abs-

Of the supper of the Lorde.

mynable in the syght of God, yet for all that
in thys cause, because he beareth þ personē
þt is in the rowme of þ church, he abydyng
a synner and a danable person, he purchas-
seth and deserueth vnto other men, remis-
sion of syn and euerlastynge ipse. This they
saye.

The olde learninge.

The Apostell in the fyfth epistell to the
Corinthians the xi. chapter, preparynge the
supper of the Lorde, dyd wryte that he toke
of the Lorde that he taught and gaue to the
Corinthians. And whan he expounded the
busynesse and matter cōcernyng the supper
he geueth both the kyndes indifferently to
all the bretheren, euen as Christ dyd ordene.
Mathe. xxvi. Matthe. xliii. Luke. xxi. Here
we haue the worde and the facte of the Lor-
de, and of hys minister Paule and also of þ
primitive church, in the which as the sayth
was more kyndly, charite was more seruent
hope was more sure, and holy christendom
was more purer, for it was neater þ quycche
spryng. Yf it be so that it is not leful for vs
to kepe the worde and the dede of Christ, &
specially in a great mater, as is þ sacramet
for what intent shall the churche of God

The supper of the Lorde.

haue the scripture expounded and declared:
Dyd not euēn the new wryters (as Gersō)
saye: That nother the bþshop of Rome nor
generall councell, nor yet the church oughte
to chaunge the learnyngē þ was geuen vs by
the euangelistes, & by Paul: Yf it be law-
full to euery man þ lyft, to chaunge in þ sa-
cramētes of þ church, those thyngeſ which
Christ taught to be kept, & the apostles both
taughte and kept: I pray you what case shall
the church be in then, which shalbe cōpelled
to beleue þ Christ þ wyse dome of þ father, &
the Apostels dyd teach christendom such vn-
perfecte geare & so negligently þ theyz suc-
cessours had nedē to supplye, amēde & make
perfecte those thyngeſ þ Christ & his Apo-
stels leſte behynde them raw & vnprefect:
Wyll the Saracens, þ Arabias, & the Aga-
renſ (whome we call Turkes) suffer þ ony
mā at his pleasure after this fashon shulde
chaunge theyz Alcozam, & wolde ſotyme take
ſomthyng awaþ, ſomtyme utterly abrogate
& diſanul it, þ theyz lawmaker had wrytten,
ſomthyng vniwarely, or wout diligent heſe
& delyberacyon: And we christen me except
we ſuffer þ church to be turned out of fra-
me & peruerced, to be darkened & to be pul-
led in ſunder & minished, Yee to be utterly

D. i.

The supper of the Lorde.

cast awaye, we be banished & destroed as
the enemys of the church. But the case þ
these be tollerable: who can abyde that ydel
feloweſ shall make marchaundyſe of it that
was leſte to be the memoriall and remem-
braunce of the death whiche broughte lyſt,
wherby they make a ſacrifice of the masse,
& crucifye Chriſt agayne, as much as lyeth
in them: for þt be fo that they worke with
þeir dayly ſacrifice (as they call it) remiſ-
ſion of synne, I praye you þt what synnes
þyd the bloude of the new & euerlaſting te-
ſtament take awaye: This is therfore our
catholike beleſe of the ſupper of the Lorde.

Fyrſt: The ſupper of the Lorð ought for
to be done after the ordinaunce of Chriſte
I. Cor. xi. that our fayth maye be increased,
our charite may be kyndled, our hope maye
be made ſure, by þ continual remembraunce of
the death of the Lorde: & that we knowyng
the cauſe of the mooſt precpous death of þ
Lorde, maye be dayly more and more ſtea-
red vp, to geue thankes for the vnspeakable
loue, to deſtroye the body of synne and
to walke in newnesse of lyſe.

Secondarily, Therfore the ſupper of
the Lorde is a memoriall of the death of
Chriſte, whiche brought ſaluacon and not

The supper of the Lorde.

a sacrifice, but a remembraunce of the sacri-
fice þ was once offred vp vpon the crosse.

Thyrdly, Ther is a promes. Psal.c. ix.
that Christ shalbe our bishop for euermore
ordened of the father : and this promes is
perfoumed, for Christ hath entred once in
to the holy place , by an oblacyon makyng
perfect for euermore. Hebr. ix. and. x. so that
we nede not to haue hym offred vp for vs
agayne, the which dyeth no more.

Fourthly, We knowe of the boke Leuiticus, that the oblacyon of Moses was made
for synnes, whan the oblacyon dyd satisfye
and the bloude dyd washe. The ys this one
sacrifice, (in the which Christ dyd offer vp
hymselfe) dyd satisfye for the synnes of the
whole worlde, accordaninge to the prophecye
of Esay.the.litt. Chapter. he dyd beare our
synnes, and he was tornie for oure wycked-
nesse, and. i. Joh.the.ii. Chapter. he is oure
satisfaccion and so forth: it foloweth and is
a good argument, þ all the oblacyons which
are besyde this, be vayne and voyd þ which
they pretender.

Fyfthly, To rayse vp a new oblacyon is
to set lytel by the fyfth, to proue God a lyar
and to deny Christe whiche bought vs, af-
ter the wordes of saint Peter. ii. Pet. ii.

D. ii.

The supper of the Lorde.

For whan they saye þ synnes be released & forȝeu[n]t in the sacrifice of þ masse, whan þ sonne of God is offered up, both for quicke & dead, it foloweth after theyȝ opinion, that that onely sacrifice of þ crosse dyd not satis fye for all synnes. And I praye you is not þ eu[n]t to forsware & denye þ Lorde which dyd rede[m]e vs, not w[th] corruptible thynges, as with golde & syluer but w[th] his owne precious bloud, whā we say þ it is done by þ vertue of þ masse, þ which al scripture doth say cometh to vs by the death of our Lorde Jesus Chr[ist].

Syrtly. Yet for al that we do not affirme þ synnes be remytted only by þ partakyng[e] of the supper of the Lorde, but whan we do rememb're w[th] a true & a kynde fayth the benefyte of our redēption, in the which þ sonne of god dyd geue his body a sacrificyce for synnes, & shed his bloud to washe away synne: by this fayth we be iustifyed & made ryghteous, & we obtayne remissyon of our synnes, gotten by the death of Chr[ist]. And this is a delycious feast of soules, of the whiche they that are not partakers shall peryshe. Chr[ist] in the vi. Chap. of Iohn sayeth. My fleshe is meate in dede, and my bloude is drynke in dede. The bread that I shal geue,

The supper of the Lorde.

Is my flesh the which I wyll geue for myfpe
of the worlde. Excepte we eate this fleshe
of the sonne of man and drynke his bloud,
we shall not haue lyfe in vs, but we shal per-
ryshe. ffor it is the breade of lyfe, geuyng
lyfe to the worlde. The whiche breading to
eate, is to beleue in Christ as he sayeth: I
am the bread of lyfe, he that cometh to me
shall not be abygred, and he that beleueth
in me shall never be thystry. Verely verely
I saye vnto you, he that trusteth in me hath
everlastynge lyfe. ffor as the body is fed w
naturall bread, so the soule is refreshed & ly-
ueth with this heauenly bread. ffor whā the
soule beleueth that Christ is þ pryce of oure
redemption, our satisfaçyon, and our rygh-
teousnesse, with this sayth it eateth þ flesh,
and drynketh the bloude, and accordynge to
the wordes of Christ Joh. vi. by so wholsome
an eatynge shal we lyue for euer. These be so
great thynges which be rehearsed aboue þ
table of the Lorde. God graunt that this ce-
remony of Christe, maye be restored to hys
olde strength and integrite agayne, that we
which be the body of Christ oure heade, ad-
monished of the loue of God in the supper
towarde vs, maye growe together with vn-
lowable gleye of loue, as it becommeth

D. iii.

¶ Of choyse of meates.

members, purgynge the flocke with þ boyle
of excommunicacion, and eatynge truly
the fleshe of the Lord, that is to beleue in
Christe crucifyed, and that we may be graf-
ted in hym by the lykenesse of his deach,
and that we maye be partakers wþth hym,
of the moost gloriouſ resurreccyon .
Amen.

¶ Of the choyse of meates. The new learnyng.

It is not lawfull to eate euery daye all
sortes of meate, for it is necessary that we
abstayne from fleshe every frydaye and sa-
terdaye, and on the embryng dayes and in
lent: for he that doth otherwyse without the
Bifshop of Romes bulles or the pardons
of the legates of the sye of Rome, doth syn,
and shalbe reckened an euell christen man,
ye a wycked and an vngodly heretyke.

¶ The olde learnyng.

In the xi. Chapter of Leuiticus, and þ
xiij. of Deuteronomion, the choyse of mea-
tes is prescribed vnto þ Jewes, which were
under Moses, so that it was not lawfull to
eate what so euer meate they lyste. But let
us which are commaunded of Paul to the

¶ Of choyse of meates.

¶ Gal.the.v.Chapter.to stande fast in the ly-
verte,in to the which Chристe hath brought
vs, and that we shulde not put our neckes
vnder the yocke of bondage agayne, geue
hede and attendaunce what oure mayster
Christ and Lord doth saye: Math.xv.Hear
and understand: It that goeth in to þ mouth
despleth not the man , but it that goeth out
of the mouth that despleth a man. These
wordes of Christ take awaie the choyse of
meates so that it is lawfull in the tyme of þ
new testamēt to eate flesh or fyſhe whether
ye wyll without ony synne. In the fyſte e-
pistel to Timo.the.iii.Chap, the holy goost
doth call the forbiddynge of meate & of ma-
riage, the doctrine of the deuell: For God
hath created meate to be receaued with ge-
uyng of thankes of them whiche beleue , &
haue knownen the trueth : for the creatures
of God are good, and nothyng to be refu-
sed, þf it be receaued with thankes geuyng:
for it is sanctifyed by the worde of God &
prayer. By this one teſte of the Apostle is
plucked vp by þ rootes, what ſo euer heþer
to me haue caught or comanded of þ choyſe
of meates. For the holy goost calleth it dy-
uelysh doctrine the whiche no man can kepe
& obey wout the loſſe of his ſaluaçpō. Let it

D.iii.

¶ Of the choyse of meale.

more no man that saynt Jerome doth worshyp
these sayenges agaynste the **Tacyans** and
the **Marcionites**; doullesse our consciences
be delyuered from the choyse of meales by
these wordes of the holy goost . Therfore
þho so euer he be, Marcyon or ony of his
tyme that býndeth wþtch a commaundement
that thyngþ whiche Chriſt wolde haue to be
þre, he is reprooued wþtch this texþ as vñ-
þynde to God, and a despyser of a good cre-
ature . Collosenses the .ii. Chapter sayeth
Paule: Let no man iudge you in meat and
drynke. Yf you be dead wþtch Christe from
the elementes of the worlde, why þe you
holdeþ wþtch decrees, as yf þe were lyuyng
in the worlde? This texþ also is þayne
agaynste all the prayserþ and preachers of
mans tradicionis, the whiche do trouble
mens conþcences wþtch mans preceptes,
of the choyse of mealeþ. Although thys
maketh agaynste the obseruacionis of the
Jewes, yet it plucketh vp by tþe rootes all
the tradicionis of men in thys matter.
ffor yf Moses lawe in that payne be abro-
gate and put downe, the whiche was once or-
deneþ by God: how muche more justly the
constitucionis of meale ought to be disanulled
& put awaye: by þ which these cruel tyraþ.

Of the choyse of meates.

tes couerthe a kyngdome in mens consciencis. Galatians i. Yf ony man preach ony other gospell or glad tyllynges vnto you , than ye haue receaved, holde hym accursed . Therefor what soever other thyngis is thrust into ourre handes agaynst and besyde the woorde of God, to bynde mens cōsciencies, by the sentence of the holy goost it is accursed, wherfor we must refuse it both with hand and foote. Titum i. Rebuke them sharply that they may be sound in the fayth, and not takynge hyde to Jewes fables and commandementes of men, the which turne from the truthe. Unto the cleane are all thynges cleane, but to them that are defyled and unbeliengis nothyng cleane, but euen the very myndes and consciencies of them are defyled . Who wolde not abhorre those preceptes whiche turne from the truthe . Euen so the holy gooste decketh mans tradicions whys tytle with the which tradicion the deceauers of mens myndes go aboue to bynde mens consciencies, where as God byddeth not. Here I do not regarde those grete prayser of abstinence, the which wyl name me the Epitrite of Christen men as saynt Jerome called Iouiniane, as though I wete about to louse the brydell of gluttony. These felowes wyl

¶f the choyse of meates.

dispute with a full belly of fastynge, and yet
they eate sesans, partriches, and al þ pycked
dayntyes that can be found in a contrey.

Now tel me I pray yow what hauit I sayde
besyde the sentences of the holy goost: I do
not teache the abuse, but the ryghte use of
the creatures of God, with geupnige than-
kes. I take not thought onely for the belly,
but also for the conscience . . . fro with
these mans tradicions , mens consciences
be marked with an whote p̄on, and God is
woþþypped wþth commaundementes of
men : the which thynge in the. xxix. of E-
saye , he hateth and abhorreteth. It is a verry
jeoperdous matter to lape snares for mens
consciences and to offend agaynst the ch̄t-
ten liberte which cost so much. Yf ony man
lape agaynst vs saynt Jerome , or ony o-
ther of the fathers : I answere that the fa-
thers were never in that blidnesse , that
they wolde be beleued more then the scrip-
ture . He despiseth not the fathers whiche
enforceþ hym selfe and laboureþ to glo-
rify the father of all whiche is in heauen.
He that in the matter of conscience doth
thynde , that God shulde rather be obeyed,
þe man, doth not condemne men, but mag-

¶ of the choyse of meates.

wisþeth God, the Lord of men and angels. And the condicione and state of christen me is not so, that they ought to take example or rule of lyuyng of þ prophetes of Jupiter, that absteyne from fleshe and soden meate, or of the temple of Eleusis or Letes or of Daphneus, yet that holy man is not ashamed in his monkyng of so wayde wordes in the seconde boke agaynste Iouinian. As touchyng offendyng, I haue taught always accordyng to the Apostles doctrine Roma xiiii. that we shulde haue a respecte and regarde of weake personnes, that he that eateth, despise not hym that eateth not: he that eateth not, let hym not iudge hym that eateth. And albeit he sayeth ther is nothyng vncleane of it self, but vnto hym whiche rekeneth that it is vncleane: yet for all that he wyl not that oure brother shulde be grieved with the abuse of oure lyberte, and to be lost with meate, for whom Christe suffered death. Ther be other farrer greater thynges than meate and drynke that a christen man shulde regarde, namely, peace and edispende. For the kyngdome of God is not meate and drynke, but ryghteousnesse and peace and ioye in the holy goost. Therfore let vs folow those thynges that

¶ Of fastynge

Songe vnto peace and to the edifyng of our
brother one towarde another. Hast thou
fayth: kepe it to they selfe before God. And.
1. Corint. viii. Knowlege maketh man to swel-
charyte edysith, take he de leste youre lyber-
te offend those that be weake. All these be þ
wholsome doctrines of þ holy goost, & geue
none occasion of gluttony, as the defenders
of tradicions do dreme.

¶ Of fastynge; The newe learnynge.

We must fast certayne dayes vnder þ com-
maundement, as the Apostels even the. iiiij.
ymbringe dayes, and the lent.

¶ The olde learnynge.

Our lyfe is a warfare or souldyers lyfe
Job. viii. We must fyght continually with an
enemys that we haue at home with in vs,
namely the flesh:lest he beyng made to fat
& wanton with excesse of meate and drynke,
preuyale agaynst the sprite. Take he de to
yourselvs (sayth Christ Luc. xxi.) lest youre
hartes be overcomme with surfetynge and
dronkennesse, that the daye of the Lord come
not vnto you as a snare. Rom. xiii. both the
holy goost comande to cast awaye þ workes

Of fastynge.

of darknesse, to put on þe armur of lyght,
þe reherseth vre asonable eatynge, þe ban-
kettynge & drōknesse amōge thē. He doth ap-
poyneſ no certayne day, but onely he sayeth
make not prouysion for the flesh to fulfyll þ
lustes of it: wyllyng þ we shuld abstayne fro
vre asonable eatynge and drōknesse, to put
awape the workes of darknesſe: not for one
o; two dapes, but at all tymes: Let no man
thyrike that thys fast is a christen mans fast
which now raigneth, is commannded, and
higly prayſed, whā we fast certayne houres,
and other dapes make lusty cheere, woſhapp-
pyng our belly for our God. In the which
thyng we be moſe then the heþen men,
which dyd orde theyz lyuelode not to plea-
ſur, but to the health and ſtrength of theyz
bodys. fo; they conſideryuge what exel-
lency and worthynesse ther is in the nature
of man, dyd perceave how fawle a thyng it
were to ſlow in exesse, to lyue delicioſly &
pleaſantly, and how honest it were to lyue
ſkarſly, meſurably, ſadly and soberly. The A-
postle monyſſeth vs. i. Tessalo. v. of oure
ſtate and condition. We (sayeth he) are the
chyldeſ of lyghte and the chyldeſ of the dape,
let vs be ſobet: he byddeth vs not do ſo fur. ii
o;. iii. dapes, but all the tyme that we beare

Of fastynge.

about thys body of synne. Who can here in
so great diversitayes of complectiones prescrive
be measures and dayes? Every man knoweth
hym self how longe he bath nedde to
fast, & what punishment he nedeth to tame
hys fleshe wytch. Therfor we do not pre-
scribe dayly fastes as þ Esseyes dyd, nor yet
with the makers of tradicions fastes appo-
yned to a certen tyme: but we exhorte to
contynuall sobernesse, and to se that the
fleshe be brought vnder, lest whan the Lorde
cometh we be found carelesse without ony
thought. And after thys maner alwayes we
do exhorte, moue, and drue, in season and
out of season the church and congregacion
of Christe, to a temperate lyfe, and to a
faste semynge a christen man, alwayes sa-
iynge the lyberte of a christen man. But
we do refuse and cast away, that fulbelly &
drunken fast, as stynkyng hypocrysy the
which we cast in Gods teeth, euen as a me-
rite, and yet it maketh nothyng for the sub-
dwenge of the fleshe, seynge that it beyng
proude by the bodely exercise onely regar-
deth not true holynesse. I wyll sende these
hypocrites vnto Esay the prophete to the
10th.chap. were as they may leare suffici-
ently what maner of fast God wold haue.

¶ Of fastynge.

Thynk you (sayeth he) that I loue thys maner of fastynge wherby men at prescripte a certayne dayes chasten the selues, goynge with theyr heade swythen downe lyke an hooke, strewed with asseis, and clothed with sackcloth & M ple thou sap that thys maner of fast, and that upon thys or þ appoynted day is more accepte to th^e Lord: but rather euern contrarywyse, this maner of fastynge do I alow & loue: ffor geue thy dettes w^{ch} appyed in shrewed barganes, and lowse theyr violet oblygations, set th^e at lyberte whom thou dyddeſt cast in pypson for det, & break from them all maner of bondes and pockes, diupyde out thy meat and drinke to the hungry and thȳ sty, and the poore wayfarynge straunger lede thou home to thy house, wher thou sepest the necked, clothe hym, & tunc not thy face from thyne owne flesh. Here thou sepest that the body in dede must be chastysed, but that outward punishment doth lytell auable, excepte thou orden it to the fastynge of the mynde, that is, to abstayne from euell despres and affectiōns, and frome courtoisnesse and unmercifulnesse. And that ye may fast after thys wyse, ye nedē no choyce of meates excepte the maner or cause of tamyringe

¶ Of the dyffERENCE OF DAYES
of the flesh require it. for thou dost absteyn
and vse very sharscely all maner of meat
to the sustenaunce of thy nature: therfore
thou mapst vse fyfhe or fleshe, whether thou
wolt: how be it fyfhes be a maner of flesh
as witnesseth the Apostle. i. Corint. xv. and
xvii. in his historye of nature: lest ony
playenge the Jewe shuld wrench his nose at
thyng.

¶ Of the difference of dayes,
The newe learnynge.

The dayes be not equall and alynke, som
be holy and so benot al, wherfore the sonday
is holy day to all christe men, to be halowed
in pdeinesse; lykewyse oure ladyes dayes, &
the Apostelles dayes, & other chosen of the
churche to kepe holy daye and to abstayn fro
laboure so that yf ony man do ony scruple or
handylaboure, and worke in the afore sayde
dayes, he synneth. Wherfore yf ony man com
strayned by necessite do ony worke, ether
at home, or abrode on þ holy daye, he shalbe
more cruelly handled of the bishoppes, offi
ciales, and curates, than yf he had comytted
aduowtry, or had pylled his neigbour with
insygn.

¶ The olde learninge.

¶f the difference of dayes.

Certayn dayes must be appoynted wher
upon men must forbear fro handylabour
not that the daye shulde be holier and wort
thyer in the which we mete together, but þ
the inordinate commynge together shulde
not mynish þ fayth in Christ. And that we
maye heare the better and moze commodi
ously, the worde of euerlastynge health, &
maye receave the supper of the Lorde, and
shewe to God with commune peticyon the
necessite and nede of the church, and þ we
maye praye together. Ther must nedes be
certayne dayes appoynted in the whiche
(whyle as the busynesse of the soule is in
hande) we must absteyne from prophane &
housholde labours. Yet for all that we must
take hede lest we lese and destroye mēs sou
les with snares of commaundementes: and
take hede that we playe not the Jewes and
obserue dayes, as they obserued the sabbath
day, & the feastes of þ new Moone, against
the doctrine of þ holy goost, (Gala.iii.) as
thoughe they were necessarye to be kepte
for ryghteousnesse. for that were to cast a
waye the lyberte of fayth, & to turne agayn
to the weake and beggerly elementes and
ceremonyes, and to denye Christe. The
Hebrues were comandured to kepe þ sab
E. t.

¶f the difference of dayes.

bath daye, but whan the lyght came, þ shad-
dow vanysched awaie, so that it is not law-
full now to ony man, to ordene ony lawe, or
make synne, wher scripture maketh none,
and leaueth the liberte. Collos.ii. Let no man
judge you in the parte of the Sabbath day
ac. Saynt Austin speakeþ thus of þ Sab-
bath day in his boke of true innocency: He
yeinge þ the kepyng of þ sabbath daye is ta-
ken away, the which is shadowed by the va-
cacyon & rest of one daye, he keþeth a perpe-
tuall sabbath daye þ hauynge hope of þ rest
to come, geueth hymselfe to holy wrokis, &
doþ not boast i his own wrokis, as though
he had receaved them of none other, & know-
legeth þ he wroketh in hym, the which euen
in workynge is quyet & at reste. Therfore
saynt Jerome sayeth very well, þ in þ newe
testament all dayes be equall, & lyke holy, &
that euery day is the holy daye of the resur-
reccyon, & that it is lawfull to fast alwayes
and to eate the body of the Lord, & alwayes
to praye. And the Apostell Roma. xiii. wylle
not that he shulde be rashly iudged, þ which
iudgeth the same of euery day. Those thin-
ges that were comauanded or forbydden in
the law, as concernynge dayes, meates, cle-
thynges, places and persones, or outwarde

¶ Of prayer.

shynge, they were ordened to layd on mens
necces, for þ tyme of correccyon: But now
whan þ grace of the gospell doth shyne, they
vanysh awaie, and lyberte raigneth, wher
by we worship God nomore with certayne
dayes prefixed, and with outwarde workes,
as the Jewes dyd, but in sprete and trueth.
¶ for these ceremonyes of the lawe dyd be
longe to the Jewes, and not to the gentyles
Actu.xv. Ye maye se playnly. Mat.xit. Mat
ii. Luce. xiiiij. Joh. v. and. ix. how that Christe
the auctour of our lyberte, dyd intreate the
Sabbath day. Therfore it were the bþshop
pes dewty to put downe some of those holy
daies, þ which christen people haue no nede
of, the whiche geue occasion to the people,
both to lese theyr monye and theyr soules.

¶ Of prayer. The new learnyng.

We must praye at certayne houres, as
at matynes, syxt houre, the thyrde, the fyfth,
at euensonge and at suche other. And it is
made more conueniently in churches halo-
wed unto God accordyng to this sayenge:
Blesse þ Lord in the churches. ac. My house
shalbe called þ house of prayer. Ther be ma-
ny thinges i þ cþples, which stire vp deuotio-
n as þ maiestie of þ place, þ christned bells, or-

E. ii. ganes,

¶ Of prayet.

sacrynge belles, syngynge, ware, candels, p
retiques of santes, pictures, ymages, ha-
llowed vestimentes, the sacrament of the al-
tare, hallowed altares, in þ worship of sant-
es, banners, supplications, the anoyntynge
of the church, and þ hallowynge of þ same,
the holy water, which even the deuels be a-
fayed of, the presence of angels, for it is
wrytten Genesis. xviii. This place is ter-
rible, and ther is a sure promys of hearyng
as it is in the thyrde boke of the kynges the
viii. Chapter. The Lorde answered to the
prayer of Salomon: I haue herde thy pray-
er, which thou prayed before me, I haue hal-
lowed this place which thou haste buylded,
that I may set my name there for euermore
and myne eyen and my hart shalbe there
for euermore. &c. Also ther be certayne hal-
lowed beedes, and they be honge vp on the
churche dores, a certayne nombre of pater
nosteres and aues muste be kepte, also ther
be some prayers whiche haue pardon ion-
gynge thereto. Also we muste saye a pater
noster euery daye to oure owne Apostles, &
to the santes whiche we haue chosen unto
our selues, for deuotion.

¶ The olde learnynge.

Of prayer.

The blessed Trinite is to be worshipped in every place. Psalm. c. iii. O thou my soule geue thankes and blesse the Lorde in every place of his lordshippe. Christe also sayeth Joh. viii. The houre commeth & now is, when the true worshippers shall worship the father in sprete and in trueth: for verelyste such the father requyseth to worship hym. God is a sprete, and they that worship hym, muste worship hym in sprete and verite. Where as Christ doth answer the Samaritane, arynge hym of the place of prayer, and sayeth: Domā beleue me, the houre commeth(yee, & he sayd that the houre was euuen then)when ye shal nother in this mortayne, nor yet in Jerusalem worship the father. i. Timo. ii. sayeth Paul: I wyl that men praye in every place lyftynge pure & cleare handes, without wrath, argyngge or altercasyon. Lykewyse in the. viii. chapter of the Actes where saynt Steuen checkynge þe blyndnesse of the Jewes, auasycynge the temple of Salomon, sayeth: But he þ is hyest of al dwelleth not in temples made with handes. As sayeth also the prophete Esay. lxvi. Heauen is my seate & earth is my foote stoole, what house wylle ye buylde for me sayeth the Lorde: or what is my restynge place: hath

E. iii.

¶f prayer.

not my hande made all these thynges: and
all these thynges be made sayeth the Lorde.
On whom than shall I loke: euen hym that
is of an humble & a lowly sprete, standeth
In awe of my wordes. We haue the wordes
of the father, & of the sone, & of the place of
prayer, the which the holy goost spake, shall
we not beleue the sone whom the father com-
maunded to be herde: Mat. xvii. And he dyd
saye with an earnest affirmacyon: Maner
beleue me. &c. I knowe that ther was in the
olde law the arke of the conuenasit, and the
sumptuous temple of the Lorde, where as
the Jewes had the promise of God. ii. Pa-
ra. vii. Myne eares shalbe lyfted vp vnto
eares of him which shal praye in this place
for I haue chosen this place. But what shal
we do now: seynge þ Moses is gone, which
was the seruaunt of the whole house of the
Lorde, & the sonne commeth Jesus Christ
whiche is the Apostle and the bysshop of our
sayth & confessio. Heb. iii. & þ he is com to pre-
pare þ quyck tembles of God, as a bysshop of
good thynges for to come, entrynge by a
greater & more pfect tabernacle, not made
to hades(þ is to say)not of mas buyldyng,
nother by þ bloud of goates & calues, but by
his own bloud he entred once for al i. to þ ha

Of prayer.

By place, a folde everlastyng redēption. Heb
ix. He is gone þ gaue the lawe, & an other is
come in his rowme, by whom grace is geue
Joh. i. Aarō is gone, for the true prest for e-
uer after þ order of Melchisedech is come.
To conclude, þ sygure is vanysched, because
the lyght hath shyned. Then what nedē we
so costly & gloriouſ pompe of ceremoniēs
in the new testamēt: we dispraye not those
buyldinges, to the which þ people cōmeth to
hear þ worde of god more cōmodiouſly: but
we dispraye the abuse & the exroure, name-
ly, that they kepe no measure, & can never
make an ende of buyldynge & deckynge of
ſuch royal churches. Exo. xxxvi. at þ cōmaū-
dement of Moſes, þ cryer forbyddeth, þ no-
ther man nor womā ſhuld offer vp ony more
to þ buyldynge of þ tabernacle: for þ people
offred vp a great deale more, thē nedē was.
Now our cryers bout ende & measure re-
quyre gylfes of þ people to þ buyldinges of
temples. Wher doth Christ requyre in þ new
testamēt ſuch ornamētes of churches: and
where doth he appoynt ſuch buyldynge to be
made: Cōmaūded not he vs to worship þ fa-
ther i ſp̄et & in verite: The which two wor-
des cōdene þ whole tragedy of ceremoniēs,
which we thike profitable & good for p̄aier.

E. iii.

Of prayer.

for what helpeth to the sprete and truelynge
of worshippiyng of God, such infinite diuersite
site of vestimentes, belles, organes, and so-
ges of dyuerse kyndes: Yf those chynges
kyndle deuotion, & steare vp a mans mynde
to God, it were best that not only churches
but also houses, townes, hye wates & stretes
shuld be ful of ynglyng of belles, & be reple-
nyshed with ymages. The Lorde requyret
the sprete and truelyngh, and we contrarie wyse
shewe and set forth a carnal pompe, & solemn-
tyme of ceremonyes, the which is not only
as great as all the Jewes fashions and ry-
tes, but passeth them farre, both in nombre
and greatnessse, hauyng in steade of þ sprete
the flesh: for the truelyngh, moost coloured and
paynted ypocrysye: for we spende the whole
daye with synngynge, sacrificysyng and mum-
blyng. We speake with tungenes, but no man
preacheth, whiche shulde speake vnto men, to
edifysye, exorte, and to comforste. i. Cor. xiiij.
The Apostle wyl leuer speake v. wordes w
his vnderstanding, þ he may iinstruc & teach
other also, rather then ten thousand tunges.
We thōdze out psalmes wout vnderstanding
for auantage & lucre, makynge a sound wout
deuotio, & alas þ word of God is cōpelled to
gēue place to this blind seruice, & þ ordinaunce

Of praper.

of the apostle also. We crye now a dayes as
the Jewes cryed in tymes past: Jeremie.
vii. The temple of the Lorde, the temple of
the Lorde, the temple of the Lorde, Goddes
seruice, Goddes seruice, Goddes seruice,
trustyng in wordes of lyenge: where as all
thys busynesse of ceremonyes, is playne hy-
ted geare for mony, that it may be fulfilled,
that the Lorde sayde. Malachie.i. Who is
ther amonge you that wyll shut the dores,
or wyklynde myn aultare freely for nought:
wherefore it foloweth, I haue no pleasure in
you sayth the Lorde of hostes, I wyll take
no reward of your handes. If þ the tragedie
and spectable of ceremonyes lyketh you so
well, go to, let vs bryng home agayne the
whole Jewysnes, and the whole maner of
worshypynge of the Jewes, let vs deck vp
Aaron, let vs ordene leuytes, let vs kyll and
offer vp shepe, oxen, and calues: and euē
let vs be circumcysed wþt the madde Je-
wes, and let vs loke for an other Messias,
that may bryng vs in to the lande of Ca-
naan: not by the power of the Lorde, but of
the world. Surely þ that moost costly and
sumptuous worshypynge of God is christes
religion, in the which holynesse consisteth,
I graunt that I can not tell what is oure

Of prayer.

religion. But ys Ch^rist be oure Lorde and master, and hys doctrine be the doctrine of the father, þ truthe and the waye, then is þ whole heape of ceremonyes nothyng lesse, than the worshyping of God. Where do we reade in þ gospel of syred prayrs which ye wyll let a man haue for mony, and þþe geue no penny, he shall haue no pater nos-ter: where doth the Lorde alowe byenge & stellyng, choppynge and chaungynge in holy thynge s: As for thos places which they brynge for the appoyntyng and assignyng of a certayne place of prayer, euery man may se that they handle them without ony ma-
ner of iudgement, and with playne ygno-
rance of scripture. It is euē of the same sorte
that they sayne, that the deuyl is ascayed of
holy water, as though he were not more a-
scayed at the syght of a ch^ristē man, whome
the oyntement of the holy goost, hath made
holy, and is the temple of the holy goost:
And as for that, that they brynge for the ha-
lowynge of beedes, and the nombre of pater
noster, as the Psalter of our lady & suche
other, it is more wayne, then ony tryfles
be in the worlde, and more foolyscher then
the tales which olde wyses tell in wynter
nyghtes by the fyre syde. Therfore we must

¶ Of bowes.

praye to the father of heauē chorowē ourē
Lordē Iesuſ Christe in ſpirit and truthe in
euery place, that our prayers be not bound
to places. fo; ether we go in to oure preuy
chambre and ſhut the doore after vs, & pray
unto the father, which is in ſecrete: o; we
praye in euery place after the learnyngē of
ſaint Paule, in the fyſt epiftel the. ii.chap-
ter to Timoth. fo; the whole worlde is the
temple & churche of God. The heauen & þ
heauen of al heauens ar not able to receaue
þ Lord, how much leſſe then thys church: Yf
I ascende up to heauē, (ſayeth the royal pro-
phete) thou arte there: yf I descendē and go
dowmē to hel, thou art p;reſent. And God his
owne ſelf ſayeth by Jeremy the propheete in þ
xxiiii.chapt. I fyl both heauē and earth. And
the Aþoſtell in his p;reaching to the men of
Athens, ſayeth: God is not far from vs, fo;
we lyue in hym, are moued, and be in hym.
Actu.xvii.

¶ Of bowes, The newe learnyngē,

Wowe to the Lordē & perfourmē it that þ
ye wowe Psal.lxxv. Therfor we may wowe &
we ought to geue it that we wowe: fo; ther
a is lawe made of geuyngē to them whiche
wowed. In the. viii. boke of the ſentence it is
writte: A wowe is made when a man of his

¶ Of voweſ.

Whone wyl promyſeth that he wyl do or kepe ſome good thyngē, to þ which otherwyſe he is not bound, althoſh he be bound after þ vowe be made. There be iii. principalle & ſubſtantiall voweſ, that is: of pouerte charite & obedience. He that is once made a religiouſ man or a preſte, is bound to lyue ſo for euer, by hys vowe.

¶ The olde learmyngē.

A vowe is a lawe (ſay þ scoole me) made to perfourme ſuch thynges as me haue vowed. It is playne what the holy scripture doth afſyrm and iudge of the lawe, and of þ workeſ of it. Now is ma not iuftifyed, or made righteouſ by þ lawe and workeſ of Moſes lawe: how muche leſſe by the worke of voweſ, whan as scripture utterly refuſeth and defyeth all mans traditions, and God wyl not be worshypped with lawes of mans traditions, Eſay. xxix. Mach. xv. Marc. vii. foꝝ onely fayth in Christe doth iuftifye and not workeſ what ſo euer they be, and ſyncere fayth wyl not ſuffer men to put confidence in theiſ workeſ. In dede fayth brigeth forth workeſ because ſhe worketh by charite, but ſhe ſuffereth no man to truſt unto them b̄ thys vngodly opinion, that he ſhuld be iufti-

¶ Of vowes.

fyed by them, because that were to deny the Lord þ bought vs with hys p̄ecious bloud. Vowes are wont to be taken with none other opinion, þe that by them synnes shuld be done away, and to deserue grace and remission of synnes : therefore they spring of the ignorance of Christes religion , & they be plainly wicked & therfor they be nought and of no p̄yce. For euē the scoole me say, that those thynges be no vowes, which do turne to þ damage or hynderance of a mas saluation : seyng that a vowe hathe þ same thynges folowyng , which an oþr hathe , þ is : iustice, iudgement & truthe. To wyll & desyre to be iustifyed by workes, is to cast away the grace of Christ: and that is to lese the true healthe and saluacion. Therfore these vowes that be so greatly boasted of, be no vowes, and of no valur, for thys short argument of Paule fearfull to all vowers shall stande: þ syghteousnesse be of the law, then Chrysþt dyed in wayne. Galat. v. Ye are gone quyte from Christ as many as are iustifyed by the lawe, and are fallen from gra ce Gal. ii. We know that a man is not iustifyed by the workes of the law, but by the fayth of Iesu Christe. Yf these thynges be sayde vnto the Jewes , the whiche presumed

¶ Of counsels:

to be tustifyed by þ works of nroes law, who
can abyde our vngodlynesse, whiche loke for
those thynges by the workes of our lawes, þ
which onely Christ geueth in sayþ: Ther-
fore it repenteþ vs of oure rechlesse vowe,
& we despise forȝeuennesse of God, for our syn
done by oure folysh vowe, & we turne agayn
to þ lyberte, which Chристes bloude gat vn-
to vs with a sure belefe, and despende the
masters & teachers of workes, the oþre ene-
mies of Chрист, & we rather heare þ saynge
of þ holy goost: Gala. v. Stande in þ lyberte
where with Christ hath made vs fre, & wrap
not your selues agayn in þ pockes of bondage.
As touching þ places, whiche they bring owt
of þ old testament for þ mayutapnyng and
stablyssyng of vowes, they make nothyng
for the purpose: for þ maner of votwyng per-
tayneþ vnto þ Jewes, & now be put away as
be sacrifices. Actu. xvi. ffayþ in Chрист ma-
keth all outwarde thynges fre: nother doþ
the bondage of vowes, and our lyberte agre.
What nedeth many wordes: Oure vowes be
without sayþe, & therfore they be syn. Now
who wold be aſcaped to leaue & forſake syn:

¶ Of counsels, the newe leaunynge.

The gospell is diuyned into counsels and
comandementes, we be bound to keþe þ co-

Of counseis.

maundementes & not to despysc þ counseis. The counseiles be in g.v. of Math. to loue our enemys, not to resist euell, not to stryue in the court or law, to lende every one þ nedeth, & such other lyke. The whiche ys they were comandaundementes, they were to be up burthens for þ new lawe. Thus saye þ Pa-
rishiās. ¶ The olde learnyng.

We haue a counsel in þ gospel of Ipyring synngle Math. xix. §. i. Corint. viii. But they þ be in þ fyfte of Math. they be no counseiles but preceptes: þ whiche thynge is manyst by þ circūstaunce of þ text. for Christ dothe threatē, þ whiche he wolde not haue done, þ he had onely couiselled. He þ doth threaten a payn, doth propound & set forth, a law, & couiselleth not. Moreouer it is comanded: Loue thy neyghbour as thy selfe. That loue con-
teyneth in it those thinges, whiche we haue spoke of. And also lust is forbydde, & therfore be þ aforesayd forbydde. Whā mat. he had re-
hearsed those thynges whiche þ scoolme rekē
amōg couisels, sayeth by & by after: That ye
may be the chyldren of youre father whiche
is in heauen. Math. v. Iykewyse also saynt
Luke (after that he had reckened vp these
lawes) sayeth: And ye shal be þ sonnes of the
mooste hyst. Therfore they that do them
not, shall not be the chyldren. Surely a

¶ Of matrimony.

counsell her wolde not haue spokē after this
maner p̄ee thus v̄d Ch̄isostom. Austen, hi
larp̄ understand ȳ wordes of Ch̄iste. Then
yf the Lord cōmaūded all those thynges, wh̄
do we that be seruantes, louse and a b̄eake
the lawes of the Lord for ourre pleasure:

¶ Of matrimony.

The newe learnynge.

The fourthe degré of kynred stoppeth
matrimony. There be xiit impedimentes of
matrimony, which hinder mariage to be
made, and lose it yf it be contract, namely,
errour, condition, vowe, kynred, faute or
crysme, the diuersite of worshippynge, power
bond, honesty, yf thou be of affynite, yf thou
be impotent in rendrynge dutye. These
hynder mariage to be made, & yf it be made
b̄eake it agayne. Certayne thynges ther be
which hyndre mariage to be made, but they
lose it not yf it be contract: that is the tyme
of not spousynge, and the forbyddynge of the
churche. Also a spirituall kynred is gottē by
the sacrament of bapteme & confirmation or
byshoppynge the which letteth matrimony
to be, and putteth a sunder it, yf it is made. Itē
the order of subdeacō, deacon, and presthod
stop matrimony to be taken, and putteth

¶ Of matrymony.

awaye yf it is taken, bycause that the vowe
of chaste is toynd to those orders. Also yf
ther be a deuorcement, both the man and w
woman must abyde vnmaryed.

¶ The olde leaunynge.

Ther be degrees of kynne or consan-
guinite and affinitie red to be forbydden in
the xviii. of Leuiticus, namely; father, mo-
ther, stepmother, a natural syster, lawfull sy-
ster both of father and mother, cosyn, aunte
of þ fathers syde & of the mothers syde, the
wyfe of myne uncle, the doughter in lawe,
the wyfe of my brother, stepdoughter, þ son
of þ stepson or stepdoughter, þ syster of my
wyfe my wyfe beyng alyue. Here is forbyd-
de þ fyrist degré of affinitie, & þ secōd of kynne
or consanguinite: thoughe the doughter or
nefe of my brother or syster is not reckened
to be forbydden. Seyng þ these be prouyded
& taken heide of, by þ law of God, they must
medes be honest, so that it were fulysch hardy-
nesse for a man put his decrees, to þ worde
of God. Those thynges that be spoken of þ
tymeis that be voyde of spousels, & of þ for-
byddynge of the churche, they be mans in-
uencions. And the spirituall kynred hath
no testimony in the scripture. Therfore þ

ff. l.

Of Matrimony.

it shyne and glyster wþþt neuer so fare and
goodly a lykenesse , we maye as easely des-
pise it, as receaue it . Wh þ doth not holy fra-
ternite let mariage, by the which we are all
knþt together in Christe : They be my bre-
þre and my systers as manye as confess
Christ . That the orðer is a let vnto matri-
mony, it is nothyng eis but fals speakeyng
throughe hypocrysye : fo; þf matrimony be
a sacrament, (as they say) I can not se, wh þ
holy orðer can not suffer þ holynesse of ma-
trimony . Marriage is honourable, as þ holy
goost wytnesseth Heb . xiij . And they thynke
þ the holynesse of matrimony is contrary to
the holynesse of orðer, the which thynge the
Apostle neuer knewe . i. Timo . iii . Tit . i .
Wh ere he wyll that a bþshoppe shulde be þ
husbande of one wyfe : and . ii . Timo . iii .
He calleth it the learnyng of deuels þf ony
man forbyddeth matrimony . i . Corin . viii . He
sayeth not onely it is better to mary the to
burne : but he commaundeth openly in this
maner: fo; the auoydying of fornicacyon ,
let every man haue his wyfe . Who is that
euery man: is it not manyst that mariage
is fre to all men which haue not the gyft of
chastite: Saynt Jerome sheweth a cause,
why in the . ix . of the Actes , Ch:ist called

Of Matrimony.

Paule a chosen vessell:namely, because he was the storehouse of the lawe and of the holy scripture. And against Iouinian he sayeth: I wyll brynge forth Paule the Apostle, whom as ofte as I reade, I chynke that I heare not wordes, but thoderyng. But they which defende the fylthy syngle lyuyng, despyse this thonderynge of this chosen vessel, as the barkyng of a dogge, & they chynke þ he þ is within orders, synneth deadly þf he mary a wyfe. God the father dyd orden mariage, the sonne dyd comende and honoure it with his presence and with his fyrest myracle, the holy goost pronounced it honourable, Paule the seruaunt of Iesu Christ for byddeþ not bisshoppes and deacons to be marþed: And they which boast them of the Gospell, nombre the mariage of prestes amonge deadly sinnes, as a prophane and unholysyng, the which the holynesse of oder can not suffer. Why beleue they not at the leaste the sentence of holy fathers: for Theophilactus vpon the viii. Chapter of Mathew sayeth: Learne here that mariage hyndereth not a man from vertue, for the prynce of the Apostles hadde a mother in lawe. Furthermore we do alowe no deuorcion, but in case offornication,

ff.11.

¶ Of matrimony.

as Christe sayeth Math. xix. where as it is lawful for the vngylty after the deuorcemēt to mary agayn: the which thyngē myght be easely done yf the man adiuouterer or yf wo man shulde be kylled, after the law of God Deute. xxxii. Now they tary both unmaried the which is a deuorment rather in name and in worde then in dede. The tepte of Math. xix. is manyfest: Whosoeuer forsaketh his wyfe, but only for fornication and maryeth an other, he committeth aduoutry. For this clause that is put betwene: (except it be for fornicacyon) declareth & ruleth the whole sentence, that yf ony fornicacyon do chaunce in the meane season, he that forsaketh the woman adiuouterer and maryeth an other, he beyng vngylty, that he compted none aduoutry. And why do not we in such cases, go rather to the scripture, that is inspyred of God, then to those wryters of sumes: seynge that the Apostle. ii. to Tim. v. iii. Chapter pronouiceth and sayeth that the scripture is profytale for correccyon and teachynge.

¶ Of Wysshoppes. The new learyng.

A Wyshop is of hyer authorite then a symple prest, and hath the reseruacyon and kepyngē behynde to hym of certayne cau-

¶ Of bishoppes.

ses: for the hys that þ degree is, the greater
and more is the power. And this new lea-
rnyng wynneth at and ouerseeth the pōpe &
þryde more then worldly, of them which cal
themselves the successours of the Apostles
and preach not the word of God, the which
is the moost worthy hys office in þ church.

¶ The olde learnyng.

When ther rose a contention amoung
þ disciples, which of them shuld be thought
greatest amoung them, Christ sayd: The
lordes of the gentyles haue domination o-
uer them, but it shal not be so amoung you.
Wher as Christ wolde haue taken cleane
out of the disciples myndes the desyre of ho-
noure. ffor yf oure Lorde and mayster dyd
not come to be mynistred to, but to myni-
ster and serue other(as it is Math.xx.) how
muche lesse shall it become seruautes, to
swell and be proude with worldly desyre of
honoure: The which thyng þ Apostle tea-
cheth playnly. i. Cor. ivii. So (sayeth he) let a
man reken vs, as mynisters and seruautes
and disposers of the secretes of God: he say-
eth mynisters and seruautes, and not lor-
des and prynces of the worlde. So in many
places of his epistles, he calleth hymselfe

ff. iii.

¶ Of Ceremonies.

This place (sayeth he) maketh agaynst the, which do geue themselues to sloggesnesse, ydelnesse, and to slepe, & thinke that it is an offence, yf they reade scripture: and despisse them as bablers and vnproufitable, which ar occupied in the lawe of the Lorde both day and nyght, not takynge heede, that þ Apostle comauinded euē learnyng also after the hearinge of þ couersacyon of a bÿshoppe.

¶ Of Ceremonyes.

Men reken that ceremonyes haue the name of a towne in Tuscia called Cerete, and by ceremonyes we meane the worship pynge of God, but outwardly.

¶ The new learnyng.

The ceremonyes whiche our fathers or dened, must be kepte, and not chaunged, the whiche are worshippynge of god. Ffor the religiouse men , and rude prestes do defende the ceremonyes (what so euer they be) so stysly , as thoughe holynesse consyted and stode in the only. Ffor we haue sene in these tymes, the holy orders contende and stryue wþtþ vnstauchable hatred amonge them selues for ceremonyes.

¶ Of Ceremonies.

¶ The olde learnynge.

We may not swarue nother to the ryght hand, nor to þ lefste hand, but we must walk in the kynges hye way. Our lyfe is in that case, thal we can not be without ceremony es. ffor we be not angelicalspirites, but men as long as we lyue in thys vysyble wrold, in the preson of thys body, we must nedes haue difference of workes, of places, of offices, of tymes, of persones, & of other thynges. ffor we be (as the Apostell sayeth. Romano.xiiii.) many membris, and one body, & not havinge all one acte or office. But after that the lyght of the gospel came, and folowed the shadow of the law we shuld vse very few ceremonies, as we haue baptyme and the supper of the Lorde, after the ordinaunce of Christ in the newe testament. ffor we vse (as we be alwayes redy to þ worste) to set muche by ceremonies, and to conceare a wayne opinion and confidence to be iustifyed by them, þf they be perfectly done: & þf we leaue them vndone, we conceare a folysh feare, (þ is) of euery hande a nougty conscience. Therfore lest we shuld swatur away from the pypke of trew holynesse, let vs take fayth and charite vnto vs, as the

Of Ceremonies.

rules and gyders of ceremonies, in the whiche ys they were done, they myght be done godly. Before all thynges we muste take great hyde and diligent prouision, lest ceremonies hurte and destroye the head & the roote of oure religion, whch is fayth in Christ. fayth and belefe in Christ is onely our ryghteousnesse, which worketh afterward by charite, the which ys it continue in safegarde in the liberte of the sprite, ye may lyue and be occupied in the ceremonies of the churche without ony blame. ffor he that is iustifyed, by faythe, kepereth ceremonies, lest he shuld offend those that be yet weake in þ fayth, not as necessary to ryghteousnesse, but as a teachyng and a bryngyng vp for weaklynges: beleuyng stedfastly, þ all those outward thynges be fre vnto vs thorow fayth, and that we owe nothyng to ony body but onely loue. Roma. xiii. By thys rule the Apostle beyng conuersant amonge hys brethrē, without the peoperde and the losse of conscience and faythe, was so fre by the sprite of faythe, that ffor al that he made hym selfe an vnderlynge and a seruaunt of all me, and was of all fashon, to saue some at the leest. He had knowlege, but he knoweþ knowlege dydswell, and charite dyd edysye,

¶ Of Mans tradicions.

1. Corinþ. viii. and ix. He graunted that all thynges be lawfull vnto hym , but that all thynges be noȝ profitable, that al thynges be lawfull, but all thynges do not edifye. And he byd folowe those thynges whiche belōged vnto peace, and to edifysinge . We wyl folow thys Apostle not geuyng oute lyberte to the occasion of the fleshe , but in seruynge one an other by charite. Galat. v.

Here must the overseers and ministers of the churche be monyshed, that they vnlaide the congregacion , holden downe with so many ceremonyes and lawes, that almoost the condicion and state of the Jewes were more tollerable , then the state of Christen men. Now, it is not onely folyshenesse , but also wyckednesse , þ Christē mē shuld stryue amonge them selfes for ceremonyes (I can not tel what) whose bage is, charite, and not ceremonyes. Ieron. xiii.

¶ Of mans tradicions.

The newe learnyng.

Ther is a canon or a rule , the whiche maketh equall the constitutions of popes and bysshoppes wþt the gospell , and it affirmeþ that the gospell can not be well

¶ Of mans tradicions.

Whiche excepte the statutes and ordinauncies of the fathers be kepte, as Leo the. iiiii. saþeth in the. xx. distinction in the chapter. ¶ De libellis. All thynges that be necessary to be knownen to our saluation, be not expressed in the canonicall scripture, but the holy goost afterwarde þ the scripture was wrytten, dyd shew many wholsome thynges vnto oure forefathers. Johan. xvi. I haue many thynges to say vnto you, whiche ye can not heare at thys tyme. And those thynges that were in practyse than, are not now all written, but euē geue from one to another as by hande, and are come euē to oure tyme, as Damascen in a sermon of the dead wryteth, that the memory of saythfull deadmen came vnto vs from the Apostels tymes. More ouer Paule taught the people, that he purchased vnto Christe, whan he was with them many thynges the which were neuē wrytten. Also he that heareth not þ church let hym be counted as an heþþen & a publicane therfor she may make lawes and constitucionis necessary for mans saluaciō. Also that is necessary to saluation, whose transgressyon is deadly synne, but the ordinauncies of the church be such, the fyft is proued by Abbas in the proemij or preface of the

Of mans tradicions.

decretales. And in the fyrist chapter of conestitutions, he allegeth Calderine, Johā An-
drea and Thomas. And for thys purpose
maketh the text in the chapter: *Nuo tunc p
viii. distinctione, where as it is wrytten þ the
bzeaker of the tradicions of the churche syn-
neth deadly, because þ also the posittive lawe
byndeth in matters of conscience, ergo they
bynd.* Hereupon Johan Mapre with great
pryde & disdayne sayeth in the. viii. distinctio-
ne. iii. q. *To thynke that he that breaketh þ
commaundementes of the churche synneth
not deadly, is an errore.*

The olde learnyng.

Mathew the. xvii. Chapter the heauely
father maketh his onely begotten sonne doc-
tor and teacher of þ church, sayenge: heare
 hym. And he put his wordes in his mouthe.
 Deuteronomy. xviii. he sayeth: *And I wyll
be a reuenger and a punyssher of them which
refuse the learnyng of thys doctoure.* He
which sayeth Johan. viii. *My doctrine is not
myne, but his, which sent me, that doctor is
the euerlastynge wysome of the father, the
way, the lyght, the truthe, whom we beleue
stedly that he bothe woldc and dyd geue*

Of Ceremonyes.

Unto his churche, not botched, clowded, or unperfecte and unstable learnyng, but solede, perfecte, and unchangeable, to the whiche medeth nothing to be put so, as an addition: for those thynges that are necessary for to be knownen for mans saluation, be contained plenteously in the canonical scripture. Somtymes the Apostles speake and treated upon the kyngdome of God, moze plenteously in speakynge, than it is wrytten in bokes, yet for all that, as for the summe of the sentence and doctrine, they preached none other thyng, than the gospell, whiche we haue wrytten: so that those thynges which perteyn unto a christen mans lyfe, muste be learned of no where els, but of the byble, that is of the newe testament and of þ olde. for all scripture, genē by the inspiration of God (sayth þ Apostle. ii. tim. iii.) is profitabile to teachynge, to imroue, to informe, & to instruc in righteousnesse, þ the man of God may be perfecte and prepared to all good workes. Then why do we thrust in þ churches handes þ lawes of men, as necessary to Christes reglition: I do not speake here of þ clupill lawe, I know that þ lawes of secular power areto be kept for þ conscience sake: for they haue thei strenght of Goddes lawe.

¶f Ceremonies.

Rom. xiii. I speake of þ decesses of me, with
the which they wolde byndt mens conscien-
ces. furthermore the Apostle in the.ii. Tim.
tit.chap.p̄rayseth þ holy scripture w̄ a great
verdit & prayse sayenger, The holy scripture
may make þ wyse vnto healt̄ thoroþo sayth
which is in Christ Jesu . Who dar set thys
tytle before his constitutions, þ they maye
make you learned to saluaciō & thys honour
is onely dew vnto the holy scripture of God.
ffarter more, yf ther were ony thynges
shewed oure fathers a. M. year a go by the
holy goost, the which were not knownen (in
tyme of the flourynge of the churche, that
newly dyd springe vp) to the Apostles and to
the church, they be either necessary to salua-
tion, or not necessary. Yf they be not neces-
sary, but ordened for þ tyme, why is a mans
conscience bounde with them? Yf they be
necessary, either ther is an other waye to sal-
uation nowe, than was in the primitiue
churche, or els they were all damned that
departed before that revelation: for they
knewe not the thyngē that was neces-
sary to theyz saluacion . The whyche
thynges, seyng that they be þ moost vayne
that can be and foolysh, and that the same
maner of iustifyenge and saluation is now,

Of mans tradicions.

that was than, and was than , that is now
why make we those thynges necessary, that
be not necessary : And why set we so lytell
by the lyberte of the gospell that we had as
leue our dremes, as the moost holy gospel:
we do not reiect and refuse the constituctōs
and ordinaunces of bysshoppes, which were
not the conscience, but pertayne and be pro-
fytale for the comune peace and tranquill-
lite of mens conuersacion: onely we defy
ketecte those lawes, in the whiche ther they
commisse or forbidde vnder pain of deadly
sypnne, withoute the lawe of God. Onely god
ought to raygne in the conscience, in whose
hande pecularly be menes soules. The A-
postle calleth hym the aduersary of God,
which goeth aboute to syl in the temple of
God, and boaste hym self as a God.ii. Tes-
salo.ii. And.ii. Cori.iii. We be the ministers
of the new testament, ministers of the sprit
and not of the letter. What auayle mans
constitutions to iustificacion ys: ye say that
they prepare to obey God the easper: I an-
swere : There is nothyng that can prepare
þ mynde to kepe þ law of God or fashion it
but onely the gracie of God. The Apostle
Galat.i. pronouceth acursed, not onely ma,
but also an angell of heauen, þ durst preach

Of mans traditions.

an other gospell then Paule preached. If it be the power of God to saluacion, of all that beleue, why do we myngle and ioyne our chaffe with so great a power? And in þ syrst to the Corinthians the thyrde chapter: Other fundacion can no man lay, then that which is layed, which is Jesus Christ. If no man ought to put ony thyng to Moses lawe Deute.xii. why shulde we adde & put vnto the gospell ony thyng: seynge euene Lame-racensis a scooleman, calleth it the moost perfect lawe and ryghtest, and the strayghtest in preceptes. Why do we not leauue our lawes, and follow the busynesse that Christ appoynted, Math.the last: Teache all people to kepe all thynges what so euer I haue commaunded you: We be mynisters & seruauntes of Christ, and disposers of the secretes of God. Now is it required of the stewardes or disposers that they be fonde faythfull. These priuities and mysterieis be the artycles of oure fayth of the Gospell, the wisedome of the crosse, the knowlege of grace gotten by Christ: Let vs preache these thynges for the health of the people of God, and let vs not abuse oure power the which the Lord gaue vs to edispe with, and not to destroye. ii. Corinth. the. xiii. ch. 2

G. h.

Of mans traditions.

The Canon or rule that maketh the ordinances of fathers equale with the Gospel, is openly vngodly and wycked, the whiche euē oure aduersaries can not receave, ys they knewe the canon of the scripture. To be shorte, sayth wherewith a ryghteous man lyueth is conceaued, taken, and drawen out of the canonicall scripture, and not of the decrees of þ fathers, as saynt Austin wyttesth, in the ix. boke of the cytie of God the xviii. Chapter. Then wherefore shulde I receave it as an artycle of my sayth, that whiche the scripture inspired of God hath not: I am commaunded to proue and trye spretes whether they be of God or noþthe which lyberte of iudgyng of all doctrines by the scriptures, no man wyll take fr̄ vs. The wordes of saint Ihon in the xvi. Chapter stablysh noþyng mans tradityons: for God dyd fulfyl his promesse at Mytsonday when he sent the holy goost, and led his discyples in to all trueth: the whiche before that tyme they coulde not beare. Who wyl denye that the memorie and remembraunce of those that be departed dyd come from þ Apostles vnto vs, seynge that saynt Paul the fyreste to the Tessalonians the fourth chapter commaunded the Tessalonians,

¶f mans traditions.

that one shulde comforste another, with the
worde of the resurreccyon of the dead in
Christe: But now that we maye answer
to theyr rethoricall argumet, where in they
reason, that by the breakynge of the ordyna-
nance of the church, a man synneth dead-
ly, we answer: that the knowlege of synne
is by the lawe. Roma. the. iii. Chapter.

The Apostle speaketh of Goddes lawe, and
not of mans. Alwyses vnderstande I of
mans lawe that is clere or whole mas law,
the which assayeth to binde mas cōscyence:
¶ I moued by þ scripture, thinke þ a mas cō-
science nother ought, nor can be bounde with
mans constitucion: for we are indued with
lyberte which we wyll use, the which lyber-
te is the lyberte of the conscience. i. Corin.
the. iii. Chapter. All thynges be yours, whe-
ther it be Paul, ether Apollo, ether Cephas
wherby we vnderstande that nother Paul,
nor Cephas hath authorite to bynde mens
cōscience, where God doth not bynde. The
þrst to the Corinthians the twelvþ Chapter
We ye not made seruauntes of men. Col.
lossenses the seconde Chapter. You beyng
dead wþth Christe, why be ye holden sti-
l wþth decrees: And for the moost parte
suche constitucionis be contrarie to the
worde & dede of þ Apostles. But as Gerson

Of mans traditions.

beareth wytnesse in the seconde lection of
the spirituall lyfe the. vii. corollary: It is not
in the popes power, nother in the councels
power, nor in the churches power to chaunge
the learnynge geuen and taught of þ euan
gelistes and of Paule: Master Gasper
Satzger dyd se this in the defension of the
constitucyons of the churche, the which o-
penly and playnly graunteþ: that the lear-
nyng that is without the scripture, though
it be good, yet byndeth not by goddes lawe.
And it is no maruayl, for only Christ ought
to raygne in mans coscience by his worde,
which onely maye saue and condempne.
Math. the. x. Chapter. feare not þe which
can kyll the body and not the soule, but feare
þym which can cast both body and soule in
everlastyng fyre. Truely yf they can make
a constitucyon and commaunde it vnder
payne of deadly synne, they maye kyll the
soule, but the trueth of the gospell is other-
wyse. The sentence of Ezechiel is pro-
nounced agaynst them in the. xiii. Chapter:
Wo be to them that make bolsters vnder þ
þ heade of euery age, to catch soules þ they
micht kyl soules which dye not. How doth þ
scolemes learnyng of þ power of byndyng
of mens constitucyons agre with it selfe:

Of mans tradicions.

Seynge Thomas graunteh playnly, that the commaundementes of the positive lawe bynde moze with the intent of the lawmaker, then with the wordes of it: so that he is moze to be reckened a breaker of the commandement that doth agaynst the intent of the lawmaker, thē he þ swarueþ fō the letter of the ordinance of þ lawe. But þ intent of þ maker of the positive lawe is not, that hys precepte shulde be alwayes kepte, because that many impedimentes may chaunce in the which it is not expedient to kepe þ lawe, yee somtyme the kepyng of the precepte were damnable. Wherfore in euery precept of the positive lawe, the excepcion of a reasonable cause is admitted. Now put þ case þ ther is a law þ a man shal not eat flesh on the s̄cday, & that a prest shal not haue a wyfe. Here the intent of þ lawmaker is to bryng to goodnessse. But it chaunceth þf we kepe those lawes, that ether the lyberte of a christen man be in jeopardy, or we offend a-gaynst Goddes lawe. In this case the positive lawe byndeth not, for the intent of the lawmaker is not to kyll ony man, or to geue an occasyon to breake Goddes lawe. But seyng that it can not be satisfyed and fulfylled, doutlesse it remitteth and lowseth

G. iii.

Of councels.

those thynges that it dyd decree. And yf ther
chaunce ony reasonable cause of breakynge
such a tradicion, it wyl pronounce þ trans-
gressour assyuled and cleare and not rashe:
but what more reasonable cause is ther, the
auoydynge of deadly synne, or the ieopar-
dy of conscience: Paule was content so to
chastise his flesh (to auoyde offedyng of his
brother), that he wolde never eate flesh ra-
ther then to offend hym.

¶ Of Councels and lawes made by a great multytude of byshoppes gathered together. The new learnyng.

Yf þ authorite of councels be despised,
all thynges in the churche shalbe doutfull &
uncertayne, for þ heresyes that were once
condemned in the councels shal come agayn.
Therefore it is not lawfull vnto a priuate
man to affirme or teache ony thyng
agaynst the councels. For the councell is
gathered together in the name of Christ,
it is ruled of the holy gooste, and therfore
it erreth not, so that þ constitucyons of the
councels be the constitucyons of the catho-
lyke church, whom the councell doth repre-
sent. But those thynges that the church or-
deneth, are as well to be obserued and kepte
as the canonickall scripture. Nother is it ne-

¶f Councels.

Befull that the councell adde or put fester
tynes of scripture to his determinacpons, se
yenge that the Apostles and the elders dyd
not stablysh the fyft councell holden at Je-
rusalem with scriptures. Actu. xv.

The olde learnynge.

Ihon in the. iii. Chapter of his fyft e-
pisell byddeth proue spretes whether they
be of God or no, therfore it is lawfull for
christen men to iudge the sprete of coucels:
for they saye that the holy goost is autho: of
the coucell. What rule shal we haue I pray
you to proue and trye spretes besyde the
wordc of God: This, seyng that is sure,
true, seuen tymes purged, and a candel in a
darke place, shalbe a touch stonc to proue
to trye all learnynge of men by. Yf the
holyc goost doth rule the councelles, and the
same spret of truthe taught the Apostles eu-
ry truthe, and yf the Apostles dyd preache
that and geue it vnto vs, it foloweth that þ
constitucpons and the coucels must agre
wyth the learnynge of Christ and the Apo-
stles, that is, wyth the holyc scripture: for the
sprete of God differeth not from hym selfe,
he is symple & his learnynge is symple. But
seyng it is openly knowen that the coucels

C. iii.

Of Councels.

haue decrees contrarie to holy scripture ;
and also to the holy goost : Who wyll for-
byd vs to doute vpon suche constitucyons
of councels : The Apostles learnyng
wyll that a byshoppe shulde be an husbande
of one wyfe. Ther is a councell that forbyd
deth byshoppes the vse of holy matrimony :
what authorite is here : The doctrine
of Paule is the Gospell and the lawe of
God, the which ought not to be chaunged, se-
yng þ it doth threaten death and cursyng
euен to the angelicall sp̄ites, þf they durst
brynge ony other Gospell. But now þf they
orden and determine those thynges whiche
be contrary to the scripture, who wyll deny
but they maye errr I haue not sayd this to
despyse the councels, that be councels indeede ,
but we set God aboue the councell. for we
graunt accordyng to the promyse of our sa-
ueour, that Christ is present in the congre-
gacyon that is gathered in the name of
Christ, but we graunte no man power and
authorite to decree & orden ony thyng in þ
church of God agaynst the scriptures. We
receave no man that commeth in his owne
name. Ihon the. v. chapter and that speaketh
not of þ father, but of his own selfe. Besyde
this, the scripture geueth no greater power

Of Councils.

to a generall council, than to. ii. or. iii. gat-
ted in the name of the Lorde: the whiche con-
gregacion hath authorite to excommunicate
hym that rebelleth and is stubburne and an
open synner, but it hath not authorite to
make preceptes and to thruste the in to mes-
cōsciences that be fre. Furthermore þ scripture
hath prophetyed, that false doctores
shuld come in the latter dayes, in the name
of Chryste, the whiche shall deceave many
men, saynge: I am Chryste. The whyche
moost earnest warnynge of oure sauour
not without a cause maketh vs more ware
and circumspecte, that we shuldenot beleue
euery sprete. In dede these be goodly and
glorios names, The church, The councel
to be gathered in the name of Chryste: but
Chryste and the Apostles haue warned vs,
that those thynges alone shuld not moue vs
the whych dyd describe these latter dayes,
with so horryble colours, that it is wonder
men can not perceave these thynges. Si-
prian in a certayne coucel, where as were.
lxxvi. bysshoppes syttinge, taught wronge
of the baptysyng of heretikes, and for the
moost part all the bysshoppes of Aphyrica,
Numidia and Mauritania erred with hym.
Yf it be so that the councels erre about the

¶ Of Councells.

sacramentes of the church , who can safelij
wythout properdy from hence forth beleue
the councells, making lawes wythout scripture.
Moerouer , the same thynges maye
chaunce (we do not doute) to great and ge-
nerall councells, that haue chascid vnto the
particular and prouinciall councells. And
suerly I thynke and hold that then all thyng-
ges shalbe more doutfull & vncertayne, whan
the authurite of the wozde doth sayle the
which ought to be sounde and undefyled.
ffor the churche gaue not authurite to the
wozde, but the wozde gaue authurite to the
churche. And whan þ congregacion beleueth
the gospell, it is safe, and the herespes which
in tymes past were bannysched away and
quenched, they were quenched with þ swi-
arde of the sprete which is the wozd of God
Truely herespe is plucked vp by the roote
none other waye, thā with the wozd of God
& wholsome leaunyng. Therfore þ Apostle
wyll that a bisshop shuld be fenced and hat-
nessed with wholsom leaunyng, that he may
ouercome them that resiste and fyght a-
gaynst hym. But the case that the councell
dyd orden ony thyng without scripture, by
þ by wyll Gerson , and learned and honest
men with hym saye: We must beleue more

Of Councells.

the sayenge of one man fensed with the au-
thorite of canonicall scripture, than to þ de-
claration of the pope or the generall coucel.
I passe ouer here the manystayng of
Innocētius in chap. Cum venerab. We ex-
cep. that is to wpte: That no profe is to be
admitted agaynste þ scripture, but al thyng
shuld be holden without dout. Here vpon ic
foloweth, that it is not lawfull for the cou-
cill to charge the congregacion with ony
thyng without þ cōsent of the scripture. And
the councell of Jerusalem decreed nothyng
wythout scripture, boastynge & auauncyng
the holy goost only. ffōz besyde þ word of A-
mos the ix. Chapter. all other thynges had
strength of þ scripture, & not only of þ wylle
of many. ffōz the Apostles & seniors cōma-
unded that the people shulde absteyne from
those thynges, that were offred vp to
ydols, from bloud, from strangled, and frō
fornicaciō. The chefe and the sum of þ mat-
ter was: That a man shuld be iustifyed not
by the workes of the lawe, but by grace,
the whiche ryghteousnesse of sayth, longe
tyme ago was approued wyth the wytnes-
se of the lawe and the prophete. Romano.
iii . ffurthermore, yf the Apostles
yd sufficentlye teache by the authurpte

¶f Councells.

of the holy goost, þ maner of iustisþenge an
vnrighteous man, why dyd they that came
after deuyse & ymagen other wayes of iusti-
þenge: ffor those thynges þ they called ne-
cessary, were not necessary for ryghteousnes-
se, but for charite. ffor þ occasiōns offallyng
of the weaklynges were to be auoyded. To
be shorte, it that the Apostles determinyd,
they myght vphold and proue by scripture.
As concernyng it that was offred vnto
þdoles, it is playne ynough: for they had it
in Deutronomy that the brother shulde not
be hurt or despysed . Dure brother is
despysed, þf we geue hym an occasion of fal-
lyng. They dyd know that it was law-
full to eate all meates that were to be solde
in the shambles, and that to the cleane all
thynges are cleane, that all thynges are
lawfull, but all thynges are not expedient
or necessary, and that ther was nothyng of
it self commune or vncleane, but they wold
not that theyr brother shuld be offended, for
whome Christ dyed. ffarthermoþ. Exod.
xxiiii. it is clearly commaunded the Jewes
that they shuld not eate of the thynges that
are offered vp, the whiche obseruacion and
kepyng (seyng that the lawe stocke so stys-
hy as yet in þ Jewes hartes) wout offending

Of Councells

coulde not hastyly be taken awaie and be
contemned . Genesis .ix. the eatynge of
bloude is forbydden, the same also is forbyd-
den: Leuitici. viii. xviii. and. xix. The Lorde
commaunded to abstayne from strangled.
Exodi. xxii. and Leuit. xxii. Whordom forni-
tton are forbydden. Deutero. v. and. xxii.
The councell had at Jerusalem myght haue
ben stregthened and stablyshed with these
places of scripture, the which made þ Jewes
that they coulde not enioye the lyberte of
Chryst with an whole and a sounde conser-
ence. Wherfore the lawe of charite comand-
ded , that the offendyng of oure bretheren
shuld be auoyded. Let our councels defende
þey: constitutions with scriptures , or let
them commaunde those thynges that be
grounded vpon the scripture: let them haue
a respecte to the auoydynge of offences.
Let them lay nothyng on mens neckes, but
those that are necessary, after the same way
that they were necessary which were orde-
ned of the Apostles at that season , and no
man shall withstande them. Therefore bre-
theren I besyke you for the mercy of God
(for here we do not intreat of landemat-
kes, or of fraple thynges, but of soule health)
take heede and loke vpon the thyng that is

Of Councells.

In all poyntes greatest of all other, set all affections and troublyngē of your myndes abyde, & weye þ matter truly and syncerly. Let no man seke those thynges that be hys, but those that be Iesus Christes. Let no man rate, snatche, & speake agaynste hys brother. I haue a conscience also, I thynke worshypfully by þ fachers and the councells. I do not despise þ prophecyes or the interpretations of scripture, but before al other thynges I loue and regarde holy scripture as þ only treasure of the congregaciō. The scripture is of greater authorite (sayeth saynte Augustyn) than all þ capacite of mans witte. Yf it had ben sufficient vnto vs, to haue holy me, excellyng both in witte & in learninge to rule þ church or congregacion: what nedē it to orden the canon of scripture? Yf they only make decrees of ouwarde thynges, in the whiche we haue lyberte, why do some charge mens cōsciencies with these thynges, and so lade the that they comaund & beate in as diligently, yee a great deale more diligently man's lawes, then þ moost holy lawe of God? As for me self wittyngly & with my wyll I deceave no man, nor I wyll affyrme or hold nothyng, whiche is disagreynge to the woorde

Of Councils.

of God, and the catholike congregacion. So earnestly moue I to the worde of God that yet I wold not þ occation offallyng shuld be geuen, the which specially doth springe (as thys tyme is) of the tradicions of men. And I do not study for al that, I þ myght utterly destroy ceremonyes, and the statutes of the fathers: but I dyd geue warnyng as it was my deuty. for ther was great difference be twene the kepyng of ceremonyes and mas tradicions, and þ ryghteousnesse of God , & þ ther was a certayne righteousnesse which must be earnestly looked vpon, that we may know after what fashyon mens consciences shuld be stablyshed & made stronge agaynst the gates of hell: and in what thynges crede penance and amendyng of our lyving doth stand. In the meane season for the kepyng of peace and charite I moue & exhorte to kepe the ceremonyes & tradicions of the churche & the fathers, where as they hynder not the study of true holynesse, or haue no blame or faute . Only I moued þ we shuld not thynke , that all the strength of holynesse dyd stande in despisyng or keppynge of ceremonyes . If ony man wyll confute it that we haue wrytten, wythout the byt- tegresse of enuy: let hym handle the matter

¶f Cōuncels.

as it were to his brother, & not with hys ene
mye, for we be redy to confute without stub
bournesse, & to be confuted wout ony angre
or stomach at al. Yf that I be thought to ony
man, more hasty and styrred than the mi-
stery & seruyce of þ word can beare, let hym
not be angry with me, but with them which
overcōme me to theyz dyuelyshe & vngodly
ouerseyng & wynkyng at abuses & errours
They graunt playnly that ther be maruay-
lous greate abuses in the churche : but a-
mede the not, wher as they be so oft warned
of them, both in season & out of season : the
which they know wel ynough to be the sede
of discord, pestelice & destrucciō of trueholyn-
nes But let vs leaue alone thys kynd of me
which be not seruet in þ spret, & wold to god
that they sapd not to the vnywysēmā, in theyz
hart : Ther is no god. Welbeloued brother
I haue drawen out thys geare after a rude
fashion not gatheringg together all thynges
which myght haue ben spoke (as it doth ap-
pere) for this matter, but out of a great heap
I toke a few thynges here & there, but I wyl
create vpō these matters in our cōmun pla-
ces more at large. The grace of Christ be
with the. Amen.

¶ The ende of the olde learninge and new.

To the Christen reader.

That thou mayest the better understande (good reader) the articles of ffre wyll, ffayth, Good workes, and of Merytes, which in this present boke be treated vpon I shall here brefely shew what God doth and hath done for vs, and what we agayne oughte to do for his sake as they that be thankfull of the benefites receaved of hym. And fyre wyll I declare the maner of iustificacion, remission of synnes, and saluacion, whiche in scripture are all one thynge, of whom it doth come, and to how many thyngeis it is applyed.

ffyrist it is applyed vnto God, for Paul sayeth Rom. viii. It is God that iustifyeth or maketh ryghteous. &c. And Ro. iii. That he onely myght be ryghteous and the ryghteous maker of hym which is of the sayth on Jesus.

Secondarely it is referred vnto Christ Accu. liti. sayeth Peter: Ther is none other name geuen vnto men vnder heauen, in the whiche we shulde be saued. Roma. iii. sayeth Paul: Without deseruynge are they made ryghteous or iustifyed, euен by his grace thorow the redempcion þ is done by Christ Jesu, whom God hath set forth for a merc



To the Christen reader.

Seate thow soþþ in his bloude, to shewe þ
ryghteousnesse þ auayleþ before hym. &c.

Thysdly it is applyed vnto mercy. Tit.
iii. Not of workes or dedes of ryghteousnes
which we wroght, but after his mercy he
saued vs. Roma. viii. Therfore whan God
wolde shewe wrath, and to make his power
known, he brought forth with great pacy-
ence the vessels of wrath, which are ordyned
to damnacion, that he myght declare þ
ryches of his glory on the vessels of mercy,
which he hath prepared unto glory, whome
he hath called. &c. Item. i. Pet. i. Blessed be
God and the father of oure Lorde Jesus
Christ, which accordyng to his great mer-
cy hath begotte vs agayn to a lyuely hope.

Fourthly it is attributed vnto his elec-
cyon, Eph. i. Accordyng as he hath chosen
vs by hym, or euer þ fundacyon of þ worlde
was layed, that we shulde be holy and with-
out blaine before him in loue. Joh. xv. I haue
chosen you, and ordyned you, that ye go and
bringe forth frute. ii. Timo. i. God hath sa-
ued vs, and called vs wþth an holy callinge
not accordyng to oure dedes, but accor-
dynge to his owne purpose and grace.

Fifþly it is attributed vnto grace. Eph.
ii. By grace are ye saued thow soþþ,

To the Christen reader.

Ibid that not of yowre selues. Gal. i. I mar
wapple that ye are soone turned from hym
that hath called you in the grace of Christ.
Tit. ii. The grace of God that bryngeth sal
uacion vnto all men, hath appeared.

Sixtly it is assygned vnto the worde.

Joh. xv. Now are ye cleane because of the
word, which I haue spokē vnto you. Esa. lv.
Lyke as the rayne and snow cometh downe
from heauen, and returneth not thyther a-
gainst but watereth y eare, maketh it fcul-
full and grene that it mape geue corne and
breade vnto the sower: So the worde also þ
commeth out of my mouth, shall not turne
againe woyde vnto me but shall accomplishsh
my wyl, and prosper in the thynge wheron
to I shall sende it.

Seuenthly it is ascrybed vnto fayth, as
Rom. iii. I speake of the ryghteousnesse be-
fore God, whiche cometh by fayth on Jesus
Christ. And Roma. iii. Unto hym that be-
leueth on hym that iustifyeth the vngodly,
is fayth counted for ryghteousnesse. Ro. v.
Because that we are iustified by fayth, we
haue peace with God thorow our Lorde Je
sus Christ.

Eighthly it is attribute vnto goodworkes
as Iac. i. Ye se the, how þ of dedes a man is in



To the Christen reader.

flusfed & not of fayre. The places are so ma-
nifest(not withstanding þ comune opinioþ)
faire only iustifieth, þ I am sure it troubleth
no small nobre of people iand peraduenture
it may astony euene them, which counte the
selues well learned. ffor it is a great thyng
to bringe the olde and wylde foxe to a lease.
Yee it is euene a new thyng unto the proud
Pharyses to saye, that good workes are not
meritorious to obtaine heauen by: for he-
thereto haue they founded and vnderpropced
the þ church with nothyng so greatly, as þ
thys opinion. What hath abused fastynge
more than thereby to obtaine heauen: ffor
fastynge after theyr owne chosynge, they
lefte the true fast, that God requyret and co-
maundeth. Esa.lviii.3; zech.vii. What caused
more abuse of þ supper of the Lord, then to
use it that is the remembraunce of the be-
nefyt and sacrifice for our synnes, for a net
a hooke to gather & catch mony þ: sayeng þ
it is a worke meritorious, & a sacrifice for
redemyng of synnes. Somtyme were none
chosen prestes but such as were endued w
such gyfces as Paul requyret in a byshop:
now þ the B. of Ro.kyngdom requyret ma-
ny fauterers & adherentes þ purgatory may
be swypte and kepte cleane, the whiche is no

To the Christen reader

Office for such lordes as byshops be, therfore
say Iohn lacklatyne shal suffice for that of-
fice wel ynough, and masse shalbe made a sa-
crifice to purgare and cleane pylgatory, pur-
gatory shuld I haue sayd: Lord lord opere once
oure eyen, þ we maye se þ blasphemynge done
to thy holy bleude. Nowt wyll I go to youre
cōsciencies ye that boast so greatly of good &
meritorious workes: I require you by þ an-
swer, that we all shall geue at þ great daye:
þyd Peter that was prince of the apostles
(as ye saye) euer say nasse for the dead ether
bym selfe or by other: shew here wþo ony au-
tenticall cronicle or hys owne wþytynge. Yf
ye can not, than graunt that it is an inuen-
tion of youre owne, ergo a lye and a thynge
that shall periysh with your dayes. Yf Gods
mercy shudle be bounde to sende soules to
youre purgatory, and at youre massyng a-
gayne to release them, than were Christ no
Jesus, and God no father but a seruaunt of
pouts, and contrary to hys owne wordes &
doctryne. Leauie therfore youre newt erron-
ous doctryne, and wþth the olde teachers
geue God humbly glori. What caused more
the abuse of honourynge of sapntes: to hypche
dyenge in charite, are ioyned with vs is cha-
ryte, and therfore as true members of one

To the Christen reader.

Body, ceasse not to praye vnto vs, so thare
worshypynge theyr pictures & ymages, we
rather blasphemie God, which hath forbiddē
such maner of worshypynge, than worshyp
them. But leste I be to tedious vnto the
(good reader) therfore wyll I do my diligē-
gence to expresse the pþtþ of all thyþ matter
in fewe wordes.

God the father thorow the loue that he
had to hys sonne Christ Jesu, dyd caste hys
mercy vnto vs, whiche were sonken into the
depth of synne and ptyied vs, & of his mercy
and pitte he chose vs that we shulde be holy
and wþtout spotte in hys syghte. And to
them that he chose, he instilled the grace of
hys spryte, and sent them the word of health
whiche they receaved thorow belevinge it: &
than come they to the felynge of the good-
nesse of God, and of very loue are ready to
fulfill what soever God commaundeth them:
and loke how muche they beleue, euē so
much they wþke. And though it be true þ
we be iustifyed in Christ before the fundaci-
ons of the worlde were layed, yet is þ only
knowe to God, and we haue no felynge of it
vntyl fayth come. And euē as God com-
meth downwarde, for he thorow Christ had
mercy on vs, and of mercy dyd choose vs be-

To the Christen reader.

fore we were , and than after we come into
this wrold instilleth grace thozow his sprete
and than sendeth vs hys worde, whiche the
sprete causeth vs to beleue, & worketh fayth
in vs, from whence all good woxkes flowe)
euē so do we go vpward, and by my fayth do
know surely þ God hath sent me hys word &
grace thozow his sprete to cause me beleueit
& therfore cōclud þ he hath chosen me, & hath
mercy vnto me thozow Christ hys only son
which is þ mage of the invisible God , syft
begotte before all creatures. Now is my
dewtye agayne whā I haue & perceave this
goodnesse of God the father and hys sonne
Jesus Christ to me warde, that I stonde not
styll and let hys grace be vacant and ydle in
me: but (accordynge to the sprete þ he hath
poured in me, and þ grace that is geuē me,
to vse hys gyfes accordynge to hys wyll &
cōmaundement) to procede from vertue to
vertue, as from steppe to steppe alwaye ap-
prochynge oure louynge fathers kyngdome
nearer and nearer , where he syteth & ray-
neth wozde without ende. To the which
brynge vs he that wyll all mankynde to be
saued. A M E N.

C fautes escaped in the prynceyng.
The iii. leake the ii. page the xii. lyne reade.
Fare ye well, and praye for me.